QUESTIONS

ON THE

ACTS OF THE APOSTLES.

DESIGNED FOR THE HIGHER CLASSES
IN SUNDAY SCHOOLS.

By JOSEPH ALLEN, D. D.

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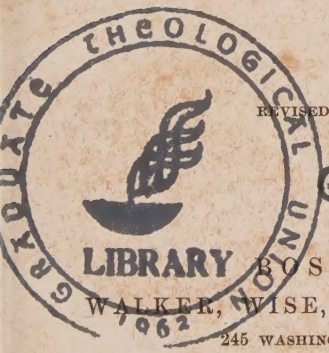

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PREFACE.

A NEW edition of "Questions on the Acts" having been called for, the writer asks attention to the following paragraph from the Advertisement to the first edition, published in 1834.

"The 'Questions on the Acts' are designed to accompany those on the 'Evangelists,' by the same author; and, as they are chiefly historical, may be studied with advantage immediately after the First Part, reserving Part Second for scholars of a more advanced standing. It will be found, however, that many of the questions in the Third Part are such as will demand study and research, on the part of the scholar, as well as occasional aid from the pastor or teacher."

Since the first edition was published, several works of great merit have appeared, which throw much light on the travels of Paul and the early history of the Church, and which Sunday-school teachers and pupils who make use of this little book will do well to consult.

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Every teacher should be furnished with Livermore's Commentary on the Acts, which alone, in most cases, will be sufficient for his purpose. Let him consult, too, if he has opportunity, Carpenter's Geography of Palestine, and especially Conybeare and Howson's Life and Epistles of St. Paul.

Grateful for the favor with which his series of Question-Books for Sunday Schools has been received, the author indulges the hope they may continue to share, with other works of the same kind, the public favor; and that they may furnish teachers and parents with valuable helps in conducting the religious education of the young.

NORTHBOROUGH, March 7, 1862.

QUESTIONS.

LESSON I.

ACTS OF THE APOSTLES.

Chapter i. 1 – 26.

1. WHO is supposed to have been the writer of this book? See Luke i. 3.
   What was his profession? See Col. iv. 14.
   Why is this book called *the Acts of the Apostles*?
   To whom is it addressed?
   To what former treatise does the writer refer?
   What does that treatise contain?
   To whom was it addressed?
2, 3. How far does that history extend?
   How long had Jesus remained on the earth after his resurrection, before he was taken up into heaven?
   Can you give any reasons why he should remain so long a time with his disciples before he took his final leave of them?
   How was he employed during the interval?
4. When he was about to be taken from them, what did he direct them to do?
   For what promise were they to wait? See John xiv. 26.

5. When and how was that promise fulfilled? See Chap. ii. 33.
What is meant by being *baptized with the Holy Ghost?*
6. What question did the Apostles propose to Jesus when they were come together?
What expectation had they formed of Christ which led them to propose this question?
7. What answer did Jesus make?
8. In what great enterprise were the Apostles to engage after they should receive the power which Jesus promised them? Compare verse 8 with Matt. xxviii. 29, 30.
9. What happened when he had spoken these things?
From what mountain did Jesus ascend? See verse 12 and Luke xxiv. 50.
How far is this place from Jerusalem? See verse 12.
How much is a Sabbath-day's journey?
10, 11. What assurance did the Apostles receive from the two men in white apparel who appeared to them?
Who were these two beings?
To what event do their words relate?
12, 13. Whither did the Apostles return after the ascension of their Lord, to await the fulfilment of his promise?
How many days did they wait before this promise was fulfilled?
What are the names of the Apostles?
14. How did they pass their time during this interval? See also Luke xxiv. 53.
Who used to meet with them?

Who are called *the brethren of Jesus?* See Matt. xiii. 55.

15, 17. What was the number of the disciples present when Peter rose to address them?

What was the object of this address?

Why was it necessary to appoint another Apostle?

18, 19. What had become of Judas Iscariot?

Is the account here given of Judas a part of Peter's address, or a parenthesis inserted by the historian?

How can this account be reconciled with Matt. xxvii. 5?

How could it be said that Judas purchased the field called Aceldama? See Matt. xxvii. 6 – 8.

What is the meaning of *Aceldama?*

21, 22. What qualifications were necessary in a candidate for the apostolic office?

23. How many candidates were appointed?

Who appointed them?

What were their names?

24 – 26. What means did they use to determine which of these two should succeed to the place made vacant by the death of Judas?

On whom did the lot fall?

Had it ever been the practice of the Jews to have recourse to the lot to decide questions of importance? See Josh. xviii. 1 – 10. 1 Sam. xiv. 40 – 42.

To whom is the appeal made in casting lots? See Prov. xvi. 33.

What good may sometimes result from this practice? See Prov. xviii. 18.

Is it proper for us to determine questions of right and wrong by casting lots?
How should all such questions be determined?
Are there any cases in which we may lawfully have recourse to this practice?

LESSON II.

Chapter ii. 1 – 36.

1. On what day did the Spirit descend on the Apostles?
What account can you give of the feast of Pentecost? See Lev. xxiii. 15, 16.
At what season of the year did it take place?
2, 3. How was the descent of the Spirit manifested?
Of what were the cloven tongues emblematical?
What is an emblem?
What is the meaning of *cloven?*
4. What miraculous powers were communicated to the Apostles at this time?
What is meant by *speaking with other tongues?*
5. Were there persons present who understood foreign languages?
What occasion brought them thither? See Ex. xxiii. 17.
On what three occasions were the male Jews required to assemble at Jerusalem?
How would this assemblage of Jews from differ-

ent parts of the world favor the spread of the Gospel?

6 – 11. How were the multitude affected when they came together and heard the Apostles' speech?

Can you form any idea of the numbers assembled on this occasion? See v. 41.

What circumstance excited their astonishment?

On what subjects did the Apostles discourse?

On what subjects would they be likely to speak considering the circumstances in which they were placed? See v. 32.

13. What did some of the multude say in mockery?

14, 15. Did Peter reply to this base charge in passion?

What instruction does Paul give to Timothy in 2 Tim. ii. 24, 25?

What would probably have been the effect of an angry reply to the charge of drunkenness?

16, 21. Of what prophecy did Peter say that the miracle they had witnessed was the fulfilment?

Can you show the application of this prophecy to the events to which it is supposed to relate?

22. To what evidence does the Apostle appeal in support of the claims of Jesus of Nazareth?

What is there in this appeal that shows the honesty and courage of the Apostles?

What evidence does this appeal to the personal knowledge of the Jews afford of the truth of Christianity?

23. By whose wicked hands had the Jews put Jesus to death?
In doing this did they act according to the counsel and foreknowledge of God?
Was the conduct of the Jews any the less criminal on this account?
Why were they inexcusable? See John xv. 24.
24. Who raised up Jesus, having loosed the pains of death?
What is meant by *the pains of death?*
25 – 31. How does the Apostle show that it was not possible that Jesus should be holden by death?
If an event is foretold by a true prophet must it not come to pass?
32. Who were witnesses of the resurrection of Christ?
33. From whom did Jesus receive the promise of the Holy Spirit or the Comforter, which he promised to send after his departure?
When and in what terms did he make this promise? See John xiv. 26, and xvi. 7.
When and how was this promise fulfilled?
36. With what grand conclusion did the Apostle wind up his discourse?
What is the meaning of the titles *Lord and Christ?*
Who appointed Jesus to the offices denoted by those titles?
What charge does Peter bring against the house of Israel?
Had Peter always manifested the courage and independence that he showed on this occasion?

What instances are mentioned in the Gospels of his weakness and cowardice?

Did he ever discover any want of resolution and courage after this time?

How can you account for this remarkable change in his character?

Have we any reason to expect an effusion of the Spirit at the present day similar to that which took place on this memorable occasion?

Why was it more necessary for the Apostles to be endowed with miraculous powers than for Christian ministers and missionaries in modern times?

What assistance may be expected by faithful ministers and other sincere Christians in all ages?

LESSON III.

Chapter ii. 37 – 47.

37. How were the multitude affected by Peter's discourse?

What is meant by being *pricked* (or stung) *to the heart?*

What had Peter said in his discourses that was suited to bring them into this state of mind?

What very serious question did they propose to the Apostles when brought to a sense of personal guilt and danger?

When may we expect that a person will desire to know what he must do to be saved?

38. What reply does Peter, in the name of the rest of the Apostles, give to this question?

What is it *to repent?*

What is it *to be baptized into the name of Christ?*

How are these two duties expressed in Acts xx. 21?

What then are required in the case of all who have sinned, in order that they may receive the remission of their sins?

Why is repentance required?

Why is faith in our Lord Jesus Christ required?

What else would they receive besides the remission of their sins?

What is *the gift of the Holy Spirit?*

Were they encouraged to expect the gift of the Holy Spirit before or after repentance and baptism?

39. How widely does the promise of the Holy Spirit extend?

Who are included in this declaration?

To what does this calling of God relate?

40. Is the whole of the Apostle's discourse recorded by the writer of this book?

To what great duty did he exhort his hearers?

Why were the Jews called *an untoward generation?*

What temporal calamities were about to befall them?

Would a reception of the Gospel prove any defence against those calamities?

Ought a deliverance from temporal evils to be the principal motive for embracing Christianity?

What considerations ought to have greater weight?

41. What portion of the multitude were then baptized?

How many were added to the number of the disciples on this memorable occasion?

42. What is said of the subsequent conduct of those who were added to the church at this time?

By *continuing steadfastly in the Apostles' doctrine*, is it meant that they continued to hold the doctrines which the Apostles preached; or that they constantly attended on the Apostles' instructions?

What is meant by *continuing in fellowship?* See Phil. ii. 1.

What is meant by *the breaking of bread?* See 1 Cor. xi. 24.

How often did the early Christians celebrate the Lord's Supper?

43. What effect was produced on the minds of the people by the wonders and signs (miracles) which were done by the Apostles?

44, 45. In what way did the disciples show their love for one another?

Does this imply that they put all their property into a common stock, or only that those who were able made so large contributions for the relief of their poorer brethren that all things seemed to be held in common? See Chap. v. 4.

46, 47. What further is said of their conduct in public and private?

What may we learn from this account respecting the influence of religion on the character and happiness of those who embrace it?

What sort of persons were daily added to the church?

Who are meant by *such as should be saved?*

What persons constituted the church?

What is the meaning of the term *church* as used in this place?

Were there churches of different denominations at this time?

Do all true Christians belong to one and the same church?

What church is that?

Who is its head? See Eph. v. 23.

What does Paul say of following different leaders in religion, in 1 Cor. iii. 3, 4, 5?

What does Jesus say to his disciples in Matt. xxiii. 8?

LESSON IV.

Chapter iii. 1 – 26.

1. At what hour did Peter and John go up to the temple to pray?

What temple is here meant?

2. What happened as they were entering the gate of the temple which is called Beautiful?

What account can you give of this gate?

For what purpose was the cripple brought to the temple?

How long had he been a cripple?

How old was he at this time? See chap. iv. 22.

Why was he not carried to a hospital or almshouse to be taken care of?

To what are we indebted for these benevolent institutions?

6. What reply did Peter make to the cripple on his asking an alms?

7. What happened on his saying these words?

8. What did the cripple do to try his strength?

How did he show his gratitude for his recovery?

9, 10. What emotions were excited in the people who witnessed the miracle?

11. What effect did it produce on others?

In what part of the temple were Peter and John detained by the person whom they had healed?

Where was *Solomon's Porch*, and why was it so called?

What circumstances forbid the supposition that any deception or fraud was practised by the Apostles?

12. Did Peter, in addressing the people, assume to himself the honor of effecting this wonderful cure?

To whom does he ascribe it?

13. Whom did God intend to glorify by this miracle?

14. In what respects had the Jews shown a more unrelenting disposition towards the Saviour, than Pilate, the Roman Governor?

Who was the murderer whose life they chose to save rather than that of Jesus?

15. Who raised Jesus Christ from the dead?
Why is he called *the Prince of Life?*

16. What does the Apostle testify respecting the means by which the cripple was cured?
From whom did the Apostles derive their miraculous powers? Compare John xv. 26 with Acts ii. 33.

17. Did the Jews know that Jesus was the Messiah when they put him to death?
Did their ignorance excuse them?

19. What did the Apostle exhort them to do?
Would he have given them this exhortation if they had done nothing amiss?
How does *repentance* differ from *conversion?*
What did the Apostle say would be the result if they truly repented of their sins?
What are *the times of refreshing* here spoken of?

21. Where will Jesus Christ remain till *the times of restitution of all things*, (or, till the completion of all the prophecies relating to the Messiah)?
When will this be? See 1 Cor. xv. 28.

22. What remarkable prediction is found in the writings of Moses? See Deut. xviii. 15.

24. Were the times of the Messiah foretold by any of the other prophets?
Can you mention any instances?

25. How were the persons whom Peter addressed related to the Hebrew prophets?
What were the terms of the covenant which God made with Abraham?

Who are meant by *all the kindreds of the earth?*

How will they be blessed in the seed of Abraham?

26. On whom was this blessing first bestowed?

By what means was this blessing to be secured?

Can the peculiar blessings of the gospel be secured in any other way?

What are these blessings?

Does not the gospel confer many benefits on those who do not embrace it?

What are some of those benefits?

LESSON V.

Chapter iv. 1 – 31.

1. What happened to Peter and John while they were adressing the people?
2. What had Peter and John done to offend these persons?

Why did the doctrine of the resurrection offend the Sadducees? See Acts xxiii. 8.

Who were *the Sadducees?*

What was the office of *the Captain of the temple.*

3. What time in the day were Peter and John apprehended.

What was done with them that night?

Why were they not brought to trial immediately?

What is meant by *putting them in hold?*

How long was this after the cure of the cripple? See Chap. iii. 1.

4. What effect did the discourse of Peter and John have on the multitude?

What were the grounds on which they believed?

5, 6. Before whom were Peter and John brought the next morning to be tried?

What was the name of this court?

Of how many judges did it consist?

7. What question was put to the prisoners when called before this high court?

What is the meaning of this question?

8 – 10. What reply did Peter make?

What trait of character is exhibited in this reply?

11. What passage from the Psalms does Peter adduce as applicable to Jesus Christ? See Psalm cxviii. 22.

How do these words apply to Christ?

12. What does the Apostle say of the saving power of Christ?

13. What impression did the Apostle's address and behavior make on the court?

Why were they astonished?

14 – 16. Did they pretend to deny the truth of Peter's declaration?

What prevented them from doing this?

Is it not likely that they would have denied the miracle if the evidence had not been conclusive?

17. What measures did they conclude to adopt after consulting together?
18. What injunction did they lay upon the prisoners when they were again called into court?
19, 20. Did Peter and John promise to obey these injunctions?
On what ground did they refuse to obey?
Did they do right in taking this ground?
Under what circumstances may it be right to disobey magistrates?
Have civil magistrates the right to command anything unlawful?
Is obedience to magistrates in things lawful a Christian duty?
21. What further measures did the court take to silence the Apostles?
How did it happen that they escaped without punishment?
22. How old was the person on whom the miracle had been wrought?
Why is the circumstance of his age mentioned?
23. What did the Apostles do after they had obtained their liberty?
Who are meant by *their own company?*
24. In what way did the disciples show their pious trust when informed of the threatenings of their rulers?
To whom will all pious persons apply for aid and defence in seasons of danger?
25, 26. What quotation from the second Psalm is here applied to the conduct of those who had conspired to destroy Jesus?
27. Who are mentioned as being gathered together for this purpose?

What *Herod* was this?
Who was *Pontius Pilate?*
Who are meant by *the Gentiles?*
Who by *the people of Israel?*

28. In procuring the death of Christ, did these wicked men fulfil the purposes of heaven?
Did they *design* to fulfil them?
By what motives were they probably actuated?
Does not God sometimes bring good out of the evil which men do? See Gen. l. 20.

29, 30. For what did the disciples pray?
Did they ask to be avenged on their enemies?
Did they ask to be delivered from the dangers which threatened them?
To what dangers were they exposed?

31. What answer was immediately given to their prayer?
What did they immediately do when the Holy Spirit came upon them?
What lesson may we learn from the conduct of the disciples on this occasion?

LESSON VI.

Chapter iv. 32 – 37; v. 1 – 16.

32. What is said of the mutual affection and liberality of the disciples?
When it is said that *they had all things common*, is it meant that on their becoming Christians

they put all their property in a common stock, and were not allowed to reserve any part for their own use? See Chap. v. 4.

Would such a community of goods be beneficial or injurious to the community?

Why would it be injurious?

What did Jesus Christ require of the young man that came to him to inquire what he must do to inherit eternal life? See Matt. xix. 21.

What did he say to his disciples who had forsaken all to follow him? See Matt. xix. 28, 29.

What was there in the circumstances of the Apostles which made it necessary for them to relinquish their property?

What was there in the situation and prospects of the early Christians that would be likely to make them indifferent to earthly riches?

Why may it be expected of Christians in all ages that they should set their affections on things above, and not on things on the earth?

33. To what fact did the Apostles bear witness with great power?

What is meant by *bearing witness with great power?*

How were they regarded by the people in consequence of their preaching and miracles?

34, 35. How were their temporal wants supplied while they were engaged in preaching the gospel?

According to what rule was the distribution of the charitable funds made?

36, 37. What is related of Joses, surnamed Barnabas?

What is the signification of *Barnabas?*
Why is he called *a Levite?*
To what place did he belong?
Where is *Cyprus?*
Do we read of his ever visiting the island after this? See Acts xv. 39.

Chapter v. 1 – 16.

1, 2. What is related of Ananias and Sapphira?
What was there wrong in their conduct?
Would it have been wrong for them to keep back a part of the price, if they had not pretended to give the whole?
3, 4. What charge did Peter bring against Ananias?
Is *lying against the Holy Ghost* (v. 3) and *unto God* (v. 4) the same thing?
4. What happened to Ananias immediately on his being charged with deception and hypocrisy?
Who were the young men that took up the body and buried it?
Did the Jews make use of coffins in burying the dead?
7. Was his wife Sapphira present when this took place?
How long after this did she make her appearance?
8. What question did Peter propose to her?
Did she confirm the account which her husband had given?
In what did her guilt consist?
9. In what terms did Peter then address her?

What is meant by *tempting the Spirit of the Lord?*

10. What account is given of her fate?

What effect did the punishment of this wretched couple have on the disciples and others?

11. Would it not be likely to prevent a repetition of the same offence in others?

12. In what part of the temple did the Apostles and their converts use to meet at this time for public worship and instruction?

13. Were they suffered to do this without hindrance?

How were they regarded by the people?

14. What was their success?

15, 16. In what way did the people show that they had confidence in the miraculous powers of the Apostles?

What is meant by being *vexed with unclean spirits?*

How did it appear that their confidence was not misplaced?

From what places were the sick brought to be healed?

LESSON VII.

Chapter v. 17 – 42.

17, 18. By whom were the Apostles apprehended and cast into prison?

What had they done to excite the indignation of those persons?

Who was the High-Priest at this time? See iv. 6.

19. By what means did they escape from prison?

20. What did the angel direct them to do?

What is meant by *all the words of this life?* See John xvii. 3.

Why was the doctrine of eternal life peculiarly offensive to the Sadducees?

21. How were the Apostles employed the next morning when they were sent for by the council or sanhedrim to take their trial?

22, 23. What message was returned by the officers sent to conduct them from the prison into the presence of their judges?

24. How was the court affected by this intelligence?

25. What information did they receive that relieved them from their perplexity?

26. Who were now sent to bring the Apostles into court?

What prevented these officers from treating their prisoners harshly?

What probably led the common people to take sides with the Apostles?

27, 28. In what terms did the High-Priest address them when brought into court?

What intention or design did the High-Priest impute to the Apostles?

Whose blood did he mean?

What curse had the Jews imprecated upon themselves? See Matt. xxvii. 25.

What did they mean by saying on that occasion, "His blood be on us and on our children"?

Is it not probable that the Jewish rulers now began to fear lest this dreadful imprecation should be accomplished?

29. To whom did Peter and the other Apostles say that they owed allegiance?

30. By whom does Peter affirm that Jesus was raised up?

In what sense is it true that *God raised up Jesus?* Compare chap. xiii. 22, 23.

What term is here used to signify *the cross*, on which the Saviour expired?

31. What is said of the exaltation of Jesus?

For what purpose was this authority conferred on him?

In what sense does Christ give repentance?

Is it not the duty of the sinner himself to repent?

What will always follow true repentance?

What is said on this subject in Isaiah lv. 7?

32. What evidence does Peter bring in support of what he asserts to be true?

Of what were the Apostles witnesses?

In what sense was the Holy Ghost a witness of the same?

33. What effect did this defence of Peter have on the court?

What is the meaning of *being cut to the heart?*

Does this expression mean the same as that used in chap. ii. 37?

What did their rage prompt them to do?

34. Who interposed to prevent their murderous design?

What was the character of Gamaliel?

What circumstance is related of him in chap. xxii. 3?

Why did he wish the Apostles to leave the room while he addressed the court?

35. What caution does he give to the court in relation to the prisoners?

36, 37. To what examples does he refer in the course of his remarks?

What is said of the impostor *Theudas?*

What of *Judas of Galilee?*

Can you give any further account of these impostors?

38, 39. With what excellent advice does he conclude his remarks?

What does he intend by *this counsel or this work?*

Why would they not be able to overthrow Christianity if it was the work of God?

What may we infer from the fact that the enemies of Christianity have never been able to overthrow it?

40. Did the court follow his advice?

What was done with the Apostles?

41. Were they terrified or disheartened by the treatment they received?

What cause had they for rejoicing?

What blessing did Jesus pronounce on those who should be persecuted for righteousness' sake, in Matt. v. 10, 11, 12?

42. In what manner did the Apostles pass their time?

Was this conduct conformable to the injunctions laid upon them by the court?

Did they do right in refusing to obey?

On what grounds may their conduct be justified?

LESSON VIII.

Chapter vi. 1 – 15.

1. What subject of complaint arose about this time?
   Which of the parties brought the complaint?
   Who were *the Grecians* or Hellenists?
   Who were *the Hebrews?*
   What is meant by *the daily ministration?* See chap. iv. 35.
2, 3. What did the Apostles recommend in order to remove the ground of complaint?
   Why was it not reasonable that they should attend to this business themselves?
   What is it *to serve tables?* See Matt. xxi. 2.
4. What more important duties had they to perform?
5, 6. Who were chosen to attend to the distribution of the charity fund?
   By whom were they chosen?
   By whom were they inducted into office?
   What was the form of induction?
   Is there anything similar to this in an ordination service at the present day?
   What title is commonly given to those persons?
   One of the seven deacons is called a *proselyte* of Antioch; what is *a proselyte?*
   If, as is supposed, the Grecians who made the complaint were proselytes, would there not be a propriety in appointing one at least of their number to the office of deacon?
   Why would such an appointment be proper?

Is the office of deacon in our churches the same as is here described?

What title is given to Philip, one of the seven deacons, in chap. xxi. 8?

Does it not appear that others of them also preached the gospel? See verses 9 and 10, and chap. viii. 5, &c.

7. What is said of the increase of the church at this time?

8. One of the deacons is honorably distinguished above the others; which is it?

What is it to be *full of faith and of the Holy Ghost?*

Did Stephen possess the power of working miracles?

9. From whom did he meet with opposition?

Who were the persons here called *the synagogue of the Libertines?*

Who were the Cyrenians and Alexandrians?

Where is Cyrene? Alexandria? Cilicia? Asia?

Who is mentioned in Matt. xxvii. 32, as belonging to Cyrene?

By whom and when was the city of Alexandria built?

What is the principal city in Cilicia?

What remarkable person was born in Tarsus?

What was the principal city in the province of Asia?

For what was Ephesus remarkable?

10, 11. When these persons found that they could not resist the force of his arguments and eloquence, to what base expedient did they have recourse?

What is the meaning of *suborn?* — *Ans.* To

procure persons to do something wrong, giving them secret instructions how to act.

What charge did these men bring against him?

What was there in this accusation suited to excite the animosities of the Jews?

What was the punishment of blasphemy by the Jewish law? See Deut. xiii. 10; Levit. xxiv. 16.

12. Before whom was he brought to take his trial?

13, 14. What was testified against him before the court?

What may Stephen have said that afforded a pretext for bringing this charge against him?

Is it not as bad designedly and maliciously to misrepresent what is said by another as to invent a falsehood against him?

Was not a similar charge brought against our Saviour himself? See Matt. xxvi. 65.

15. How did Stephen appear while these false witnesses were testifying against him?

What is meant by saying that *his face was as the face of an angel?*

Would it be easy for an impostor in these circumstances to assume that look?

How does guilt commonly betray itself?

What do you suppose were the feelings of Stephen on this most trying occasion?

Describe as well as you are able his situation at this awful moment, and then ask yourself whether an impostor could exibit such serenity and composure and presence of mind as were found in this first Christian martyr?

LESSON IX.

Chapter vii. 1 – 60.

1. Who called upon Stephen to reply to the charges that had been brought against him?
   What were those charges? See chap. vi. verses 11 and 13.
   He had been accused of speaking blasphemous words against Moses; does he, or does he not, admit the divine authority of Moses in the account he gives of that lawgiver? See verses 30 – 38.
37. To what celebrated prophecy of Moses does he refer?
   Who was *that prophet?*
   If Jesus was that prophet, would it be showing disrespect to Moses to hearken to him?
   Were not the Jews bound as the true disciples of Moses to receive the prophet whom he foretold?
   Was not Moses, whom all the Jews acknowledged to be a true prophet, sometimes ill-treated by the Hebrew nation?
   What instances are referred to by Stephen? See verses 27 and 39.
   What other instances of unreasonable conduct in the descendants of Abraham does he produce from the Jewish history? See verses 42 and 43.
51. What is the application that he makes of these examples of perverseness and impiety?
   What is meant by *resisting the Holy Ghost?*

In what respects does he say that his persecutors resembled their fathers?

Who is meant by *the just one?*

53. Stephen had been charged by his enemies with speaking against the law of Moses; what charge does he bring against them?

What is meant by *the disposition of angels?* See Heb. ii. 2, 3.

54. How was Stephen interrupted in the midst of his defence?

What is meant by saying that they were *cut to the heart?*

Does this expression mean the same as that used in chap. ii. 37?

What is the difference between being *cut to the heart* and being *stung to the heart?*

What is meant by *gnashing with the teeth?*

What had Stephen said that so excited their rage?

Had not they brought as weighty charges against him?

How did he appear when charged with blasphemy? See chap. vi. 15.

His face was serene as an angel's, while they gnashed with their teeth through rage; what was this difference in their behavior owing to?

If they had not felt guilty, do you suppose they would have been thus angry?

If a person gets angry when he is reproved or accused, what opinion will be likely to be formed of him, even should he be innocent?

What is the best support under false accusations? See 1 Peter iii. 16.

What was the example of the Saviour in this respect? See 1 Peter ii. 23.

55. What did Stephen do when he found that he must fall a victim to the rage of his enemies?
What glorious vision did he behold?
In what posture did Jesus appear to him?
Can you give any reason why he should appear to him *standing* rather than *sitting*, as he is usually represented?

57, 58. What did his persecutors immediately do, on hearing him relate his vision?
Why did they cry out, and stop their ears?
Where did they cast him?
Why did they not stone him within the city? See Lev. xxiv. 14, and 1 Kings xxi. 13.
What was the punishment of blasphemy by the Jewish laws? See Lev. xxiv. 16.
When a person was convicted of a capital offence on the testimony of two or three witnesses, what was required of those witnesses? See Deut. xvii. 7.
What is said of the witnesses that testified against Stephen?
Why did they put off their garments?
What was the outer garments of the Jews?
Who took care of their garments while they were stoning Stephen?
What did this young man afterwards say of this transaction? See Acts xxii. 20.

59. On whom did the dying Stephen call to receive his Spirit?
Why did he call upon Jesus, and not upon God?
Does the example of Stephen authorize us to pray to Christ?

To whom did Jesus always direct his disciples to pray?

If we should see Jesus in vision, as Stephen did, standing on the right hand of God, as having risen up to encourage and assist us, would it not be natural and proper to address him in similar terms?

Would this be an act of divine worship?

60. What were the last words of this first Christian martyr?

What is the spirit which these words breathe?

Of what circumstances in the life of the Saviour do these words remind you?

In what beautiful words is the death of Stephen related?

In what respects does the death of a good man resemble sleep?

How long after the crucifixion of our Lord did the martyrdom of Stephen take place?

LESSON X.

Chapter viii. 1 – 25.

1, 2. How was Saul implicated in the death of Stephen?

Who was Saul?

What was his native place? See Chap. xxii. 3.

For what purpose did he come to stay at Jerusalem?

Was not his instructor one of the council that tried Stephen? See chap. v. 34.

What funeral honors were paid to Stephen?
What is said of the persecution that followed his martyrdom?
To what places did the disciples flee?
What direction did Jesus give to his disciples in Matt. x. 23?
Who remained at Jerusalem?

3. What was the conduct of Saul at this time?
From whom had he received authority to use these violent measures? See chap. xxvi. 10.
Do you suppose that he acted in this business from a spirit of malice and revenge, or from a mistaken sense of duty? See chap. xx. 9.
Can the conduct of Saul be justified on the ground that he acted conscientiously?
Is it not probable that most persecutors act in obedience to their conscience?
Why then are they worthy of blame?

4. What is said of the conduct of the disciples that were scattered abroad?
What is meant by saying that *they went everywhere?*
In what way did the measures taken to suppress Christianity tend to promote it?
How far did some of those who fled from Jerusalem at this time extend their travels? See chap. xi. 19.

5. To what place did Philip go?
Was this the Apostle Philip, or one of the seven deacons and evangelists?
If Philip had been an Apostle, would it have been necessary for two other Apostles to come from Jerusalem to confer upon the disciples the Holy Spirit or miraculous powers? See verses 1, 14, and 15.

Is it known what city of Samaria is here meant?

What city of Samaria is mentioned in John iv. 5?

What was the effect of our Lord's preaching on the inhabitants of that city? See John iv. 39 and 41.

6. What is said of Philip's success in the city when he preached the gospel?

Is it not probable that this was the city of Sychar, and that Philip's success was owing in part to the circumstances mentioned in the fourth chapter of John?

7. What miracles were wrought by Philip in that city?

8. How was the city affected by the preaching and miracles of Philip?

Why should they produce this happy effect?

What is said to be *the fruit of the spirit*, in Gal. v. 22?

Is it not sometimes thought that religion makes men sad and melancholy?

What does the Apostle exhort Christians to do in Phil. iv. 4?

Would not the prevalence of true religion be a source of happiness to any community?

9. What account is given of *Simon Magus*, as he is called, or *Simon the Magician?*

What did he pretend to be?

How did he *bewitch* [astonish] the Samaritans?

Is it not probable that he was a juggler, and that he deceived the people by his feats of legerdemain?

10, 11. What is said of the extent of his influence?

12. What effect had Philip's preaching and miracles upon those who had long been under the influence of this impostor?

Is it likely that Simon attempted to practise his arts any longer when he saw that Philip was able to work real miracles?

Why might he not expect to deceive Philip as he had done the rest of the people?

13. Was it not now his turn to be astonished?

What change took place in the views of Simon himself?

What produced this change in him?

Have we reason to think that his heart was changed, or that he became a truly good man?

What then was the change that he experienced?

What was done to Simon on his professing his belief?

In what did he probably express his belief?

Was it right for him to make a profession, or join the church, in the state of mind in which he then was? See v. 23.

What motives probably induced Simon to wish to be baptized?

Was it wrong in Philip to baptize him?

Is it likely that Philip knew his character before the arrival of Peter, who saw through his hypocrisy?

Have ministers at the present day any more power in this respect than Philip appears to have possessed?

Are they not then liable to be deceived in the characters of those who offer themselves as candidates for admission into the church?

When ought a person to join the church?

Should it prevent sincere Christians from making a profession, because the church contains unworthy members?

14. What did the Apostles do when they heard of Philip's success in Samaria?

Where were the Apostles at this time?

Why was it necessary that two Apostles should be sent to Samaria when Philip was there already?

15. What did these two Apostles, Peter and John, do on their arrival?

Why had not the Holy Spirit, or *miraculous powers*, been conferred before?

Who alone appear to have possessed the power of conferring miraculous gifts?

16. In whose name had Philip's converts been baptized?

17. By what act of the Apostles was the Holy Spirit conferred?

Was there any virtue in the act of laying on the hands?

18, 19. What base offer did Simon make to the Apostles?

What induced him to make this offer?

Why did he wish to receive the Holy Spirit?

20. In what terms did Peter express his indignation and horror at this proposal?

What is here meant by *the gift of God?*

What civil offence takes its name from this impostor?

21. What did Peter say was the state of Simon's heart?
22. What does Peter call on Simon to do?
    Of what was he to repent?
    Does it not appear from this that it is sinful to indulge evil thoughts?
    Whence do evil thoughts proceed? See Matt. xv. 19.
23. In what strong terms does Peter admonish Simon of his great wickedness?
24. What did Simon request the Apostle to do for him?
    Did he wish to be delivered from *sin*, or only from *punishment*?
    Is the request that he made any proof that he was truly penitent?
    What is related in ecclesiastical history of Simon Magus?
25. Whither did Peter and John return after they had fulfilled their mission?

LESSON XI.

Chapter viii. 26 – 40.

26. What instructions did Philip receive from an angel of the Lord at this time?
    Is it probable that these instructions were given him in an audible voice, or only suggested to his mind?

Where was he at the time he received these instructions?

What is the situation of Gaza?

To what country did it belong?

27. Whom did he meet on his way?

Where is Ethiopia?

What office did this person hold under the queen?

What was the name of the queen?

For what purpose had he been to Jerusalem?

28. How was he employed at the time that he overtook Philip?

29. What did the angel of the Lord suggest to Philip?

30. What question did Philip put to the Ethiopian when he found how he was employed?

31. In what way did this stranger manifest his humility and desire to learn?

32, 33. What passage of Scripture was he reading? See Isaiah liii. 7.

Are the words precisely the same in both places?

Is the sense the same?

In what way can you account for the difference?

How long before its fulfilment was this prediction made?

How does it apply to Jesus Christ?

What events had recently happened in Jerusalem which would be likely to lead this foreigner to examine the prophecies relating to the Messiah?

34. Does it appear that he understood the right application of the prophecy he was examining?

35. How was he assisted in understanding it?
36. What proposal did he make to Philip on coming to a place where water was found?
37. On what condition did Philip consent to baptize him?

What is it *to believe with all the heart?*

In what terms did he express his belief?

What is included in this belief?

Does it appear that any other article of faith than this was required as a term of admission into the church at the time of the Apostles?

Ought the terms of admission to be as liberal now as in the Apostolic age?

What was Peter's confession of faith in relation to the Messiah? See Matt. xvi. 16.

38. How does it appear that this confession of faith was satisfactory to Philip?

Who gave the Apostles commission to baptize?

What was their commission? See Matt. xxviii. 19.

What is meant by baptizing in [into] the name of any person or thing?

What is it to be *baptized into the name of the Father?*

What is it to be *baptized into the name of the Son?*

What is it to be *baptized into the name of the Holy Spirit?*

What is the design of the ordinance of baptism?

39. Did Philip and the eunuch proceed on their journey together after the baptism of the latter?

What direction did Philip take?

What course must the eunuch have taken if he proceeded directly to Ethiopia?
What were his feelings as he went on his way?
From what source was his happiness derived?
Is anything further known of this person?
Is it not probable that he first planted Christianity in Ethiopia?
What is said of Ethiopia in Ps. lxviii. 31?

40. Where was Philip found?
What is this city called in the Old Testament? See 1 Sam. v. 1.
What is its situation on the map of Palestine?
To what city did he travel from Azotus?
What is the distance from Azotus to Cesarea? — *Ans.* About 90 miles.
Can you give any special reason why he should wish to visit Cesarea? See Acts xxi. 8.
What account can you give of this city?

LESSON XII.

Chapter ix. 1 – 9.

1, 2. Who was Saul?
In what city was he born?
What account can you give of Tarsus?
To which of the twelve tribes did he belong? See Rom. xi. 1.
Where was Saul educated?
Under what celebrated teacher?

What manual art was he instructed in? See chap. xviii. 3.

Was it usual for rich men's sons to be instructed in some manual art?

What advantage is there in this custom?

To which of the leading sects among the Jews did Saul belong? See Phil. iii. 5.

What was the general character of this sect?

What was the personal appearance of Saul? See 2 Cor. x. 10.

What part did Saul take in the martyrdom of Stephen?

What was his treatment of the disciples at Jerusalem after that event?

What was the effect of this persecution? See chap. xi. 19.

Had the Gospel been preached out of Jerusalem before this persecution?

Why is it probable, then, that considerable time must have elapsed between the martyrdom of Stephen and the conversion of Saul? See chap. xi. 19, and ix. 19.

How was Saul probably employed during this time?

What is implied in the expression that *he still breathed out threatenings and slaughter against the disciples?*

For what did he apply to the high-priest?

What did his commission authorize him to do?

Where is Damascus?

How far from Jerusalem? — *Ans.* About 140 miles.

How did it happen that there were Christians at Damascus?

3. What happened as he approached the city?
   At what time of the day was this? See chap. xxvi. 13.
   Was this glorious light seen by his companions? See chap. xxii. 9.
   What effect had it on all the company? See chap. xxvi. 14.
4. What words were heard by Saul while thus prostrate in the dust?
   Did Saul know, at first, from whom the voice proceeded?
   In what language was he addressed? See chap. xxvi. 14.
5. How did he learn who it was that spoke to him?
   In what terms did Jesus make himself known?
   In what terms did he intimate to Saul the fruitlessness and folly of the enterprise which he had undertaken?
   Should a person in his impotent rage *kick against sharp spikes*, how would his conduct be regarded?
   How does such a person resemble one who attempts to overthrow Christianity?
   What is said of the stability of the church in Matt. xvi. 18.
6. How was Saul affected by the miraculous appearance of Jesus, and by the words which were addressed to him?
   What cause had he to tremble and to be astonished?
   In this state of terror and astonishment what was he anxious to know?
   What directions did he receive?

What city is here meant?
What further instructions were given to him? See chap. xxvi. 16 – 18.
What change of feeling appears to have already taken place in this young man?
Was it a sudden or gradual change?
To what was this change owing?
In what respects does the conversion of Saul differ from ordinary instances of conversion?
In what respects does it resemble them?
What is related concerning the companions of Saul on their rising from the ground to which they had fallen?
How can you reconcile this verse with the account given in chap. xxii. 9?
What was the helpless condition of Saul on rising from the ground?
How did he find his way to the city?

9. How long did he remain blind and without food?
In whose house did he lodge? See verse 11.
What circumstances connected with the conversion of Saul tend to confirm our belief in the truth of the Christian religion?

LESSON XIII.

Chapter ix. 10 – 31.

10, 11. What instructions did Ananias receive in a vision from the Lord, relating to Saul?

Who was Ananias?

Why is he called a disciple?

Were the disciples called Christians at this time? See xi. 26.

What character is given of Ananias in chap. xxii. 12?

In what street and at what house was Saul staying?

What is related by modern travellers of this street?

How long had Saul been at this place?

What did the Lord testify concerning him?

Was there anything remarkable in the circumstance that he was then engaged in prayer?

What was there in his situation which would be likely to lead him to pray?

For what would a person in his situation be likely to pray?

12. With what vision was he favored at this time?

What correspondence can you point out between these two visions?

13, 14. What objection did Ananias make to the course suggested to him in the vision?

Who were the persons here called *saints?*

Why were the disciples so called?

Who are meant by the phrase *all that call on thy name?*

15, 16. What did the Lord suggest to overcome his scruples?

Why is Saul called *a chosen vessel?*

What was this chosen vessel designed *to bear* or carry?

Before whom was he to carry the name of Christ?

How was this fulfilled?

17. What was the effect of this vision on the mind of Ananias?

In what terms did he address Saul?

18. What happened on his saying this?

19. With whom did he remain for some days after this?

20. How was he employed in the mean time?

What is *a synagogue*?

How did Saul gain a knowledge of the gospel? See Gal. i. 12.

21. What circumstances excited the astonishment of his hearers?

22. What was his influence and success in Damascus?

Of what great truth does he appear to have been mainly anxious to convince the Jews?

To what country did the Apostle Paul now retire? See Gal. i. 17.

What part of Arabia bordered on Palestine?

How long did he remain in Arabia and Damascus before he returned to Jerusalem? See Gal. i. 18.

How is it likely that he employed himself during these three years?

Have we any account of what took place in relation to the progress of Christianity during this period?

Whither did the Apostle return after spending some time in Arabia? See Gal. i. 17.

23. What happened after many days were fulfilled?

As the historian takes no notice of the Apostle's residence in Arabia, how long a period

is probably to be understood by the expression, *many days?* Compare 1 Kings x. 38, 39.

Why did the Jews wish to put him to death?

24. What method did they take to effect their object?

What aid did his enemies receive from the governor of the city? See 2 Cor. xi. 32, 33.

Under what king did this governor serve?

What account can you give of Aretas?

How did Paul effect his escape?

25. To what place did he go?

26. How was he received by the disciples?

Why were they afraid of him?

27. How did he procure an introduction to the Apostles?

Which of the Apostles did he see on this visit? See Gal. i. 18, 19.

How long did he remain with Peter? See Gal. i. 18.

What Barnabas was this who introduced Paul to the Apostles? See chap. iv. 36.

What character is given of him in chap. xi. 24?

Is it known how he became acquainted with the history of Paul's conversion?

28. Did Paul preach the Gospel at Jerusalem at this time?

With whom did he have a controversy?

Who were these *Grecians?*

What method did they adopt to terminate the controversy?

What did his friends do to deliver him out of their hands?

What Cesarea was this?

What countries does it appear that he visited at this time? See Gal. i. 21.

Is it not probable, then, that he went to Tarsus by land?

Why did he wish to visit Tarsus?

30. What is said of the state of the churches at this time?

What is supposed to have been the occasion of this state of tranquillity?

LESSON XIV.

Chapter ix. 32 – 43.

32. What miracle did Peter perform at Lydda?

Where is Lydda? *Ans.* About 25 miles N. W. of Jerusalem.

33. How long had Eneas been confined to his bed?

What is the nature of the disease with which he was afflicted?

34. How soon was the cure effected?

35. What impression did this miracle make on the minds of the inhabitants of Lydda and Saron?

36. What female disciple sickened and died at Joppa at this time?

Which is the Syriac and which the Greek name? *Ans.* *Tabitha* is Syriac, and *Dorcas* is Greek, the signification of which is *a roe* or *fawn.*

What was the character of Dorcas?
After her death where was her body laid?
Where was Peter at the time she died?
How far is Lydda from Joppa? — *Ans.* About 12 miles.
What is Joppa now called? — *Ans.* Jaffa.
What is the situation of this place? — *Ans.* It is about 40 miles N. W. of Jerusalem on the coast of the Mediterranean sea.

39. Did Peter return with the messengers?
What affecting spectacle presented itself on his entering the chamber where the dead body was laid?
What may we infer respecting the character of this female from the sorrow exhibited by her friends?
For what trait of character does she appear to have been distinguished?

40. What did Peter proceed to do?
To whom did he present her after her restoration to life?
Were there any other persons raised to life by the hands of the Apostles?

42. What impression was made by this miracle upon the inhabitants of Joppa?

43. With whom did Peter reside during his stay in this city?

Chapter x. 1 – 16.

1 – 3. While Peter was still in Joppa, what remarkable event took place in Cesarea?
Who was Cornelius?
What is a centurion?

Why was a band of Roman soldiers stationed at Cesarea?

What account can you give of this city?

What distinguished person resided at Cesarea at this time? See chap. xii. 19.

What was the character of Cornelius?

Is the profession of a soldier thought to be favorable to habits of devotion?

Was Cornelius a Jew?

Had the Gospel before this time been preached to the Gentiles?

How many years had it been preached exclusively to the Jews?

Had Jesus foretold the conversion of the Gentiles? See John x. 16. Mark xvi. 15.

Is it probable that his language relating to this event was understood at the time by his Apostles?

Can you give any reason why a miracle was necessary to induce the Apostles to receive Gentiles into the church?

What was the vision seen by Cornelius?

What is a vision?

How does a vision differ from a dream?

4. What had Cornelius done to recommend himself to the favor of God?

5. What did the angel seen in a vision direct him to do?

7, 8. Did he follow these directions?

How many persons did he send to Joppa?

What distance had they to go? — *Ans.* About 40 miles.

How many hours would it take them to perform this journey at the rate of 4 miles an hour?

At what time of day did they probably commence their journey?

9. At what time the next day did they draw nigh to the city?

What was Peter doing at this time?

What were the regular hours of prayer among the Jews?

Why did he make use of the house-top for performing his devotions?

10. What happened to Peter while he was engaged in prayer?

What is a trance?

11 – 15. Give an account of the vision which he saw while in this state.

16. How many times was this repeated?

What was intended by this vision?

It appears that there was a miscellaneous collection of all kinds of animals, including those which the Jews were accustomed to regard as unclean: Can you tell who are represented by the clean and who by the unclean animals?

What was Peter taught by the command to slay and eat of all without distinction?

Why was he reluctant to do this?

What was said to overcome his scruples?

What correspondence can you point out between this vision and that of Cornelius?

LESSON XV.

Chapter x. 17 – 48.

17, 18. What happened while Peter was still thinking on the vision which he had just seen?

19. How was Peter informed of the arrival of the messengers sent by Cornelius?

How can you account for the remarkable coincidence of the visions, especially for the fact, that the messengers arrived just at the time that their presence was needed for the accomplishment of what Peter saw in his vision?

20. What was Peter directed by the Spirit to do?

23. Did he return with the messengers that very day?

Where did the messengers remain that night?

Who accompanied Peter to Cesarea?

Who are meant by certain brethren?

How came there to be Christians in Joppa at this time? See chap. ix. 42.

Of how many persons did the whole company consist? Compare verse 7 with chap. xi. 12.

24. At what time did they reach Cesarea?

What preparation had Cornelius made to receive them?

25. What mark of respect did the centurion show to the Apostle?

Is it probable that Cornelius intended by this act of prostration anything more than civil respect?

What is the meaning of *worship*, as the term is often used in the sacred writings?

Why did Peter decline receiving this mark of respect from Cornelius?

28, 29. What reason did he assign for this journey to Cesarea?

33. For what purpose does Cornelius say that his friends had come together?

34, 35. To what great principle of religion does Peter bear his testimony?

Had he long been convinced of this truth, or had he recently adopted it?

What led him to adopt it?

In what respects does this principle concern us?

36. What does Peter say of *the word* or gospel, that had been sent first to the children of Israel?

Is it *Jesus Christ*, or *this word*, that it is said to be *Lord of all?*

If the former, what is the meaning of the declaration?

If the latter, how may it be explained?

Which meaning is best suited to the context?

What is the peace proclaimed by the gospel? See Eph. ii. 14, 17.

37, 38. What compendious account does Peter give of the life of our Saviour?

To what does he attribute the miraculous powers of Jesus?

What is meant by saying that *God was with him?*

39. Of what were the Apostles witnesses?

40, 41. To whom did Jesus Christ show himself after his resurrection?

Who are meant by *the witnesses chosen before of God?*

42. What had Jesus commanded his Apostles to preach and to testify?

43. To whom is remission of sins promised?

44. What happened while Peter was speaking these words?

45. How were Peter's companions affected by the communication of the Holy Spirit to the Gentile converts?

46. How were they convinced of the fact?

What is meant by *speaking with tongues?*

47. On what grounds does he intimate that these Gentiles were entitled to Christian baptism?

Does it appear that any objection was made to their admission into the church?

48. Into what name did he then command them to be baptized?

What request did these new converts make of Peter?

Why did they wish him to prolong his visit?

Were there any Christians in Cesarea before this visit of the Apostle took place? See chap. viii. 40.

Had any Gentiles before this time been received into the Christian church?

What is represented as being the general condition of the Gentiles before their conversion? See Eph. ii. 12.

What was their condition after their conversion? Eph. ii. 19, 20.

Why is the admission of the Gentiles into the communion of Christians termed *a mystery?* Eph. iii. 5.

LESSON XVI.

Chapter xi. 1 – 30.

1, 2. How was the conduct of Peter in receiving Gentiles into the church regarded by *them that were of the circumcision* in Jerusalem?

Who are meant by *them that are of the circumcision?*

Had they heard of this event before Peter's arrival?

3. What charge did they bring against him?

4 – 17. How did Peter attempt to justify himself in the course he had taken?

16. What declaration of Jesus did he call to mind? Compare Acts i. 5.

What is it *to be baptized with the Holy Ghost?*

17. What conclusion did the Apostle draw from the fact that miraculous gifts were conferred on the Gentile converts? Compare chap. x. 47 and xi. 17.

Why would a refusal to receive them under those circumstances be *to withstand God?*

18. Were the brethren in Jerusalem satisfied with this explanation?

What is there commendable in their conduct on this occasion?

On what account did they glorify God?

Why is this a just ground for rejoicing to us also?

Did the admission of Gentiles into the community of Christians occasion any difficulty afterwards? See chap. xiv. 45, 50, and chap. xv.

19. How far had the Gospel been carried by those who fled from Jerusalem on occasion of the persecution that arose about Stephen?
Where is Phenice? Cyprus? Antioch?
Did they at first preach the Gospel to any except Jews?
20. To whom besides Jews was it preached at Antioch?
Who were *the Grecians?*
What probably encouraged them to preach the Gospel to these Gentiles?
To what countries did some of these teachers belong?
What was the name of one of them who belonged to Cyrene? See chap. xiii. 1.
What was their success at Antioch?
When this pleasing intelligence reached Jerusalem, what measures did the church adopt?
What Barnabas was this?
23. What did he see on his arrival at Antioch to gladden his heart?
What exhortation did he give to the new converts?
Why was an exhortation to steadfastness particularly necessary in this case?
24. Why did he interest himself so much in these strangers?
Will not every one who possesses real goodness of heart, united with faith in Jesus Christ, feel a warm interest in the spiritual welfare of his fellow-beings?
25, 26. Where was Paul at this time?
What was the occasion of his going to Tarsus? See chap. ix. 29, 30.

How long had he remained at that place?
What induced him to make a visit at Antioch?
Why were his services needed there at this time?
How long did Paul and Barnabas remain at Antioch?
What name was here conferred on the disciples of Jesus?
Is it known whether it was assumed by themselves or conferred by their enemies?
Can you give any reason why this name should be preferred to any other?
Is it wrong for Christians to call themselves after any human leader? See 1 Cor. iii. 4.
Are there any Christians in Antioch now?
What befel this once celebrated city in the year 1822?
What calamitous event was foretold by the prophet Agabus?
What is *a dearth?*
What is probably meant by the expression, *all the world?*
In what year of the Christian era is this famine supposed to have taken place?
How many years after the ascension of our Lord?
Is it known how long the prediction preceded its fulfilment?
Is there any account of this famine in profane history?

29. What was the noble determination of the Christians of Antioch on this occasion?
30. Did they act agreeably to this determination?
To whose care did they intrust their charitable donations?

How far is Antioch from Jerusalem? — *Ans.* About 300 miles.

As relief was sent from the disciples at Antioch to their brethren in Jerusalem, is it not probable that the famine was confined to the land of Judea?

In what proportion ought Christians to give to charitable objects?

What direction does Paul give to the Corinthians in relation to this subject in 1 Cor. xvi. 2?

According to what principle will men be accepted in their charitable deeds? See 2 Cor. viii. 12 and ix. 7.

Can you mention any instructions of our Lord relating to this subject?

What remarkable event is supposed to have taken place during Paul's visit at Jerusalem at this time? See chap. xxii. 17.

What account does he give of this trance or ecstasy in 2 Cor. xii. 1 – 4?

LESSON XVII.

Chapter xii. 1 – 24.

1, 2. Who commenced a persecution of the Christians about this time?

What Herod was this?

Where was his principal residence? See verse 19.

Which of the Apostles fell a martyr in this persecution?

What had Jesus foretold respecting the sufferings of James and his brother John? See Matt. xx. 23.

3. How was Herod's conduct regarded by the Jews?

What appears to have been his motive in attempting the life of Peter also?

What probably led him to postpone the execution of his purpose?

What feast was this?

At what season of the year was it kept?

4. What was done with Peter in the mean time?

What is a *quaternion?*

Of how many, then, did his guard consist?

Why did he appoint so strong a guard? See chap. v. 19.

When did he intend to bring him forth to the people?

What is meant by *after Easter?*

5. What means did the church use for his deliverance?

What encouragement have we to intercede with Heaven in behalf of our friends?

6. What was the situation of Peter on the night before he was to have been exposed to the rage of the people?

7. What happened to him while he was asleep?

8, 9. In what condition did he leave the cell where he was confined?

Did he at first regard it as real, or as a vision?

10. After having passed the first and second ward, what happened?

What is the meaning of *ward?*

How long did the angel continue with him?

11. What did Peter perceive on coming to himself?

What was *the expectation of the Jews* from which he had been delivered?

12. To whose house did he repair?

How was this Mary related to Barnabas? See Col. iv. 10.

How were the family and others assembled there engaged at the time?

What had probably induced them to come together?

13. What circumstance shows the state of alarm in which the Christians were at this time?

14. Why did not Rhoda open the door immediately when she found who it was that knocked?

How did she know it was Peter?

15. What did the family conclude when she told them that Peter was at the door?

Why were they so slow to believe her report?

What did they think it was, when she persisted in saying that it was he?

What does this show respecting the popular belief among the Jews?

Do you recollect any other instances in which this belief is alluded to in the New Testament?

16. When at length they ventured to open the door, how were they affected by the presence of Peter?

17. After he had given an account of his deliverance from prison, what did he direct them to do?

Why did he mention James in particular?
What James was this?
What had become of the other James?
How long did Peter remain at the house of Mary?
Why did he wish to retire before daylight?

18. What commotion was there among the soldiers the next morning?
What soldiers were these?

19. What was their punishment for a supposed neglect of duty?
In what city did these transactions take place?
Whither did Herod now retire?
Were there suitable accommodations for the king at Cesarea?

20. What great commercial cities had given offence to Herod?
What induced them to make submission, and to desire peace?
What method did they take to effect their object?
What is the office of *a chamberlain?*
As these cities were dependent on the king's territories for a supply of grain, and could give in exchange such commodities as were wanted by the inhabitants of those territories, would not a free intercourse between them by way of trade have been mutually advantageous?

21 – 23. What account can you give of the death of Herod?
How far is this account confirmed by the testimony of Josephus?
To what cause is his death ascribed?

What lesson are we taught by the death of Herod?

It is said that he was *smitten by an angel of the Lord;* what are we to understand by this phrase?

Were not the people worthy of blame as well as Herod?

What was their offence?

In what did the guilt of Herod consist?

LESSON XVIII.

Chapter xii. 24, 25.

24. What is said of the state of the church at this time?

25. On what service had Barnabas and Saul been sent to Jerusalem? See chap. xi. 29, 30.

Whither did they return?

Who accompanied them to Antioch?

Chapter xiii. 1 – 15.

1. Who are mentioned as being prophets and teachers at Antioch?

Which of these persons have been mentioned in the former part of this history?

With which Herod had Manaen been brought up? See Matt. xiv. 1.

What may we infer respecting his rank in life from his being the foster-brother of Herod?

2. Which of these persons were separated by Divine direction to go on a missionary tour?
3. By what form were they ordained to this work?
4. By whom were they sent forth?
   To what seaport did they immediately repair?
   In what direction is Seleucia from Antioch?
   To what island did they sail from this port?
   What is the distance of Cyprus from Seleucia? — *Ans.* About 60 miles.
   What is the extent of this island?
   What probably induced them to visit Cyprus? See chap. iv. 36.
   By whom was the gospel planted in this island? See chap. xi. 19.
5. In what city did they first preach the gospel?
   In what part of the island is Salamis?
   Whom had they as their *minister* or attendant?
   What John was this? See chap. xii. 12.
6. Whom did they find at Paphos?
   Where is Paphos?
   What is a *sorcerer* or magician?
   To what nation did he belong?
7. What is the Arabic name for magician?
   What office did Sergius Paulus hold in this island?
   By what government was he appointed?
   Who was emperor of Rome at this time?
   Why did the deputy or proconsul send for Barnabas and Saul?
   Did he not in this show that he was a prudent (sensible) man?
8. From whom did Barnabas and Saul meet with opposition?

From what motives is it probable that this opposition proceeded?

9, 10. In what terms did Saul remonstrate with this artful impostor?

Why is he called *a child of the devil?* See 1 John iii. 8.

What is meant by *perverting the right ways of the Lord?*

Under what influence did Paul utter these words?

11. What did he foretell as being about to befall the magician?

How was this prediction fulfilled?

12. How was the Roman governor affected by what he saw and heard?

Why, in the opinion of some, was the name of Saul exchanged for that of Paul?

13. To what place did Paul and his companions sail after embarking at Paphos?

What is the situation of Perga? — *Ans.* On the river Caystras, about 12 miles from its mouth.

What became of John Mark who accompanied them thus far?

What appears to have been the cause of his leaving them?

Did Paul think him to blame for this conduct? See chap. xv. 38.

14. To what place did Paul and Barnabas next proceed?

How far is Antioch from Perga? — *Ans.* About 90 miles.

Is this the same Antioch as that mentioned in a former chapter, where the disciples were first called Christians?

15. What happened on the first Sabbath after their arrival?

In what did the worship of the synagogue consist?

What division of the Jewish Scriptures is here referred to?

How were the five books of the law (the Pentateuch) divided so that the whole law might be read once every year?

By whom were the Scriptures read in the Jewish synagogues?

Were they read in a standing or sitting posture? See Luke iv. 16.

After the reading of the Scriptures what was usually done?

Who were invited on the present occasion to address the assembly?

LESSON XIX.

Chapter xiii. 16 – 52.

16. Who accepted the invitation of the rulers of the synagogue at Antioch to take a part in the religious services of the Sabbath?

Who composed the congregation on this occasion? Compare verses 16 and 42.

17 – 22. To what leading events in the Jewish history does the Apostle advert in the former part of his address?

What character is given of David?

Are we to infer from this testimony respecting David, that his private character was unexceptionable?

In what respects was he *a man after God's own heart?*

23. How was David connected with the promised Messiah?

What is the substance of the prophecy relating to this subject in Isaiah xi. 1 – 10?

24. Who came to prepare the way for the advent of the Messiah?

What did John preach or proclaim?

What is meant by *the baptism of repentance?*

25. What did John testify concerning the superiority of Christ over himself?

26. For whom does Paul say that the gospel was designed?

Why is the gospel denominated *the word of this salvation?*

27. What had the Jewish rulers undesignedly fulfilled in rejecting the Messiah?

Was their ignorance of his true character excusable?

What advantages had they for understanding it?

28. What circumstance in particular shows that they were actuated by malice?

29 – 31. By what evidence is the fact of the resurrection of Jesus supported?

32, 33. What promise of God was fulfilled by this event?

34. What other passage does the Apostle adduce in proof of the resurrection of Christ? See Is. lv. 3.

What are meant by *the sure mercies of David?*
How would this promise have been broken, had not Jesus risen from the dead?

35. What other text is appealed to in evidence of the same fact? See Ps. xvi. 10.

36, 37. How does Paul show that this passage relates not to David but to Christ?

38, 39. To what great doctrine does the Apostle now call the attention of his hearers?
Through whom is forgiveness of sins promised?
Who are justified by Christ?
What is here meant by *justified?*
From what are such persons justified or cleared?
To whom does the Apostle say there is no condemnation in Rom. viii. 1?
Why has the gospel more efficacy than the law in bringing men to repentance?

40, 41. What warning does the Apostle give to his hearers against the sin of obstinate unbelief? Compare Heb. i. 5.
What great work had God wrought among the Jews of that day?
Has not the same great work been declared unto us?
Of what, then, should we too beware?

42. What request was made of the Apostles at the conclusion of Paul's discourse?
What may we learn from this circumstance was the effect of the Apostle's preaching?

43. What other circumstance shows that his preaching had produced a deep impression on the minds of his hearers?
Who are meant by *religious proselytes?*

What exhortation did Paul and Barnabas give to those who followed them from the synagogue?

Why is the gospel called *the grace of God?*

44. What happened on the next Sabbath?

45. How were the Jews affected when they saw the multitudes that had flocked together?

What was it that filled them with envy and a spirit of opposition?

46. What did Paul and Barnabas now resolve to do?

Why had they thought it necessary to preach the gospel first to the Jews?

47. To what passage of Scripture do they refer to justify themselves in this course? See Is. xlix. 6.

Who is the person referred to in this passage who was to be *a light to the Gentiles* and *salvation to the ends of the earth?*

What is meant by *the ends of the earth?*

48. How were the Gentiles affected on hearing this declaration?

Why did they glorify [extol] the word of the Lord?

How many of them became Christians?

What is meant by being ordained to [disposed towards] eternal life?

What was the conduct of the unbelieving Jews in this respect? See verse 46.

49. How extensively was the word of the Lord published?

What region is here meant?

50. Wh t means did the unbelieving Jews resort to in order to compel the Apostles to leave the place?

Who are meant by *the devout and honorable women?* See verse 43.

Why would the Jews be likely to have influence with those women?

51. What course did Paul and Barnabas now take?

What did they mean to express by this act? See Mark vi. 11.

At what place did they arrive?

How far is Iconium from Antioch? — *Ans.* About 80 miles in an easterly direction.

52. In what state did they leave the disciples at Antioch?

LESSON XX.

Chapter xiv. 1 – 28.

1. To what place had Paul and Barnabas now come?

What account can you give of Iconium?

What is its modern name? — *Ans.* Cogni, or Conich.

On what lake is it situated? — *Ans.* Trogilis.

Is it now a walled city? — *Ans.* It is; and its walls are defended by 108 splendid towers, erected at equal distances upon them.

What did Paul and Barnabas do on arriving at this city?

What was the effect of their preaching?

2. What was the conduct of the unbelieving Jews?
   Who are meant by *the Gentiles?*
   Who by *the brethren?*
3. Were the Apostles intimidated or discouraged by the opposition they met with?
   What had they to encourage and strengthen them?
4. Into what two great parties were the multitude of the citizens divided?
   Which party probably had the larger number of adherents?
   Is the majority always on the side of truth and justice?
5. How far was the opposition of the enemies of Christianity carried?
   What course did the Apostles take when they found that their lives were in danger?
   In fleeing from persecution, did they desert their duty?
   What direction did Jesus give to his disciples relating to this subject in Matt. x. 23?
6. To what cities did they flee?
   How far and in what direction is Lystra from Iconium? — *Ans.* About 50 miles in a southerly direction.
   Of what distinguished disciple was Lystra the birthplace? See chap. xvi. 1.

8 – 10. What miracle did Paul perform at Lystra?
   What circumstances prove that this was a real miracle?

11. What did the people say when they witnessed this miracle?

Whom did they mean by *the gods*?
Are there any such gods in reality?
What does the Apostle say on this subject in 1 Cor. viii. 5, 6?

12. After which of the heathen gods did they name Barnabas?
Why did they give this name to Barnabas?
What did they call Paul?
Why did they give him this name?
What may we infer from this circumstance respecting Paul?

13. What did the priest of Jupiter propose to do in honor of the Apostles?
What is the meaning of *garlands*, and what use was made of them in the heathen sacrifices?

14. In what way did the Apostles show their horror at this proposal?

15. In what terms did they remonstrate with these deluded men?
What is meant by *these vanities*, from which the Apostle exhorted the people to turn?
What is said of these vanities in Jer. xiv. 22?
To whom ought they to turn?
What do we learn from these words respecting the creation of the world?

16. What had God suffered men to do in times past?
Does this mean that God was willing to have men live as they pleased?
What does it mean?

17. In what way had God manifested himself to the heathen?
Why were they without excuse? Rom. i. 20, 21.

18. Were the people easily diverted from their design?
19. What caused a change in their feelings towards the Apostles?
    What was their treatment of Paul?
20. By what means did he effect his escape?
    To whom does he say that he was indebted for his deliverance in 2 Tim. iii. 11?
    To what place did he repair on the following day?
    How far is Derbe from Lystra, and in what direction? — *Ans.* About 20 miles in a southeasterly direction.
    What person is mentioned in Acts xx. 4 as belonging to Derbe? See also 3d Epistle of John?
    For what trait of character was Gaius distinguished?
21. What place did the Apostles visit on their return from that city?
22. What exhortation did they give to their brethren in those places?
23. Whom did they ordain to preside over the church before they took leave of them?
    What was the office of *an elder?* See 1 Peter v. 1 – 3.
    To whose protection and blessing did they commend them?
24, 25. Through what province did they pass on their way to Perga in Pamphylia?
    Had they visited Perga before this time? See chap. xiii. 13.
    What place did they visit next after leaving Perga?
    What is the situation of Attalia? — *Ans.* It is

on the coast of the Mediterranean Sea, about 30 miles southwest from Perga.

26. To what city did they now return?
How long had they been absent from Antioch on this first apostolical mission to the Gentiles? — *Ans.* Nearly three years, as is commonly supposed.

27. For what purpose was the church at Antioch called together on the Apostles' return thither?"

28. How long did they remain at Antioch? — *Ans.* Two years or more, as some think.
What events are supposed to have taken place during this interval, and before the breaking out of the controversy mentioned in the next chapter? See Gal. chap. ii. See also Paley's *Horæ Paulinæ*, p. 21, Boston edit. 1812.

LESSON XXI.

Chapter xv. 1 – 35.

1. What persons are mentioned in Chap. xiii. 1 as being prophets and teachers in Antioch?
Which of these persons had been absent for some time on a mission to the Gentiles?
How long did Paul and Barnabas remain at Antioch after their return from their mission?
What controversy in the mean time arose in the church of Antioch?

Is it known who the persons were that caused this disturbance?

To what sect did they probably belong? See verse 5.

They are commonly called *Jewish Zealots*, or *Judaizing Teachers;* why are they so called?

2. What method was adopted by the church of Antioch to determine the question in debate?

What was that question?

3. Through what countries did the deputation pass on their way from Antioch to Jerusalem?

What gratifying intelligence did they give to the churches which they visited on their way?

4. By whom were they entertained on their arrival at Jerusalem?

What was the distance they had travelled?

What information did they communicate to their brethren?

5. How were some of the believing Pharisees affected on learning that the Gentiles had been admitted into the Christian church without first having conformed to the Jewish laws?

What was their opinion on this subject?

6. To whom was the matter finally referred?

7. Who first gave his opinion in this venerable council?

7 – 9. To what circumstances does Peter refer, to show that no distinction ought to be made between the Jewish and Gentile converts? See also chapters x. and xi.

What is here represented as the means of *purifying the heart?*

Why is faith suited to purify the heart?
What is said on this subject in 1 Peter i. 22?

10. What does the Apostle say of the unreasonableness of those who would oblige the Gentile converts to conform to the law of Moses?

11. To what are all, Jews as well as Gentiles, indebted for salvation?

12. What statement was made by Barnabas and Paul in confirmation of these views?

13. Which of the Apostles next addressed the council?
What James was this? Compare chap. xii. 2 and Gal. i. 19.

14–17. What prophecy does James adduce in support of the sentiments advanced by Simeon (Simon Peter)? See Amos ix. 11, 12.
To what does this prophecy relate?
When and in what sense was the fallen tabernacle of David rebuilt as foretold by the prophet Amos?
What is meant by *the residue of men seeking after the Lord?*
How was the spiritual rebuilding of this tabernacle connected with the conversion of the Gentiles?
How long a time intervened between the delivery and fulfilment of this prophecy?

18. How could God know so long beforehand, that the event foretold would take place?
Can any one but God, or one to whom God has given his spirit, possess this power?

19, 20. What sentence does James pronounce, as president of the council?

21. What reason does he give for requiring *the*

Gentiles who turned to God (Gentile converts) to conform to the Jewish law in the particulars he mentions?

How is it a reason for these prohibitions, that, in every city, Moses (the law of Moses) is read in the synagogue every Sabbath day?

How would a compliance with these requisitions on the part of the Gentile converts tend to allay the animosities of the believing Jews?

22. What persons were appointed by the council to accompany Paul and Barnabas on their return to Antioch?

Were Judas and Silas obscure individuals, or persons of distinction?

23. To whom was the letter missive, containing the result of the council, addressed?

In whose name was it sent?

24. What reason is assigned for interfering in this matter?

Who were the persons here referred to? See verse 1.

25, 26. What testimony is borne by the church at Jerusalem in favor of Barnabas and Paul?

27. What reason is given for sending Judas and Silas?

Can you show why this was a prudent measure?

28, 29. What was the result of the council?

What is there remarkable in the style of this result? See Doddridge's note on this place.

Was the decision of this council for or against the Judaizing teachers mentioned in verse 1.

Does it not appear from the account that is

given of the proceedings of this council, that the Apostles and elders, with the whole church, were united in sentiment in regard to the subject brought before them?

Did this unanimous result of council, however, put an end to the controversy? See Epistle to Gal., particularly chap. iii., iv., and v.

30, 31. How was the decision of the council received by the church at Antioch?

32. How did Judas and Silas employ themselves during their stay in the city?

33, 34. Which of the delegates returned, and which remained still at Antioch?

What further is known of these two persons?

35. What other persons were employed as teachers in the flourishing church at Antioch?

LESSON XXII.

Chapter xv. 36 – 41.

36. What proposal did Paul make to Barnabas, some time after their return to Antioch?

What were the principal places they had visited in their first mission?

37, 38. What contention arose between Paul and Barnabas?

What circumstance may have made Barnabas partial towards Mark? See Col. iv. 10.

Why was Paul unwilling to take Mark with them?

What appears to have been the cause of Mark's leaving them on the occasion referred to?

39. What was the consequence of this contention?
What special reasons had Barnabas for going to Cyprus? See chap. iv. 36.
Have we any account of their ever meeting again on earth?
Is it not probable that they afterwards became reconciled to each other? See 1 Cor. ix. 6.
What evidence is there that Paul afterwards changed his mind in regard to the qualifications of Mark? See Col. iv. 10; 2 Tim. iv. 11; and Philemon v. 24.

40. Whom did Paul choose for his companion in his second apostolical journey?
Who was this Silas? See verse 22.
By what other name is he called in the Epistles? See 2 Cor. i. 19, and 1 and 2 Thes. i. 1.

41. Through what countries did Paul and Silas pass?
In what direction is Cilicia from Syria?
What did they do for the churches?
What is meant by *confirming the churches?*
Does this phrase imply that they found churches already existing in those places, or that they established new ones?
By whom and when were those churches planted?

Chapter xvi. 1 – 8.

1, 2. Whom did Paul find at Lystra?
When and by whom was Timothy converted?

Who were his parents?

What were the names of his mother and grandmother?

What was his character among the disciples at Lystra and Iconium?

What is said of his early acquaintance with the Holy Scriptures in 2 Tim. iii. 15?

Is there any evidence that his mother and grandmother were also Christians? See 2 Tim. i. 5.

At what celebrated city did he afterwards reside as a bishop or overseer of the church? See 1 Tim. i. 3.

3. What did Paul desire of this young man?

What did he do to him out of respect to the prejudices of the Jews?

Why did he perform this ceremony on Timothy when he refused to perform it on Titus? See Gal. ii. 3.

Did he intend by this compliance with Jewish prejudices to intimate that he regarded circumcision as essential?

What does he say on this subject in Gal. v. 6?

How far is it lawful to comply with the prejudices of others?

For what end did Paul conform to the Jewish law in what he viewed as matters of indifference? See 1 Cor. ix. 20.

From what was he willing to abstain to avoid giving offence? See 1 Cor. viii. 13.

What general precept does he give in Rom. xiv. 21?

4, 5. Who were now the companions of Paul in his travels?

In visiting the churches that had been planted during the Apostles' former mission, what did they do to establish them in the faith, and to increase the number of the disciples?

What were these decrees?

How would these decrees tend to produce this happy result?

6. After visiting the churches already formed, through what provinces did they pass?

In what direction are those provinces from Lystra?

In what cities in Phrygia were churches probably formed at this time? Col. iv. 13.

Which is farthest north, Phrygia or Galatia?

How was the Apostle received by the Galatians? See Gal. iv. 14, 15.

What evidence have we that a number of churches were founded by the Apostle in this province? See Gal. i. 2.

What means were taken by Paul's enemies during his absence, to prejudice the minds of the Galatians against him? See Gal. iv. 17.

What were their motives in insisting on the necessity of circumcision? See Gal. vi. 12, 13.

What does the Apostle exhort the Galatian Christians to do? Gal. v. 1.

7. After leaving Galatia, to what province did the Apostles next repair?

Where is Mysia?

What prevented them from preaching the Gospel at this time in Asia (the district round Ephesus) and in Bithynia?

8. After passing through Mysia, to what city did they come?
   What account can you give of Troas?
   Is it a seaport or an inland town?
   How far is it from the place where once stood the famous city of Troy?

LESSON XXIII.

Chapter xvi. 9 – 21.

9. What vision appeared to Paul at Troas?
   In which of the four quarters of the globe is Troas?
   In which is Macedonia?
   In what part of Europe is Macedonia?
   What seas and straits separate Europe from Asia?
   Had the gospel, at the time of this vision, been preached in any part of Europe?
10. How did the Apostle interpret this vision, and what did he and his companions resolve to do?
    What may we conclude from the circumstance that, in continuing the narrative from this time, the historian uses the first person, "we endeavored," &c.?
11. What small island did they pass near the coast of Europe?
    At what seaport did they land on the following day?

Where is Neapolis, and how far from Troas?

12. What important city did they visit next?
How far is Philippi from Neapolis? — *Ans.* About 15 miles.
To what province did it belong?
Under what government was it at this time?
Why is it called *a colony?*
What celebrated battle was fought here about 90 years before the Apostle's visit?

13. To what place did Paul and his companions repair on the Sabbath?
What place is this supposed to be?
On the banks of what river was it? — *Ans.* On the river Strymon.
Who were accustomed to meet there for social worship?
Why did Paul and his companions meet with them?

14. Who is mentioned as being one of his hearers?
What was her employment and where did she belong?
Where is Thyatyra? — *Ans.* In the province of Lydia in Asia Minor.
What is said of her heart?
What is meant by *the Lord's opening her heart?*
How was she affected by Paul's preaching?
Are we to infer from what is related of Lydia that her conversion was miraculous?
What appears to have been her character before she became a Christian?
What then was the nature of her conversion?

15. To what rite did she submit as an expression of her faith?

Who were baptized with her?
Who are meant by *her household?*
What may we infer from this circumstance?
Are there any other instances mentioned of the baptism of households or families? See verse 33, and 1 Cor. i. 16.
What request did Lydia make after her baptism?
What trait of character does she exhibit in this thing?
What is said of the duty of hospitality in Peter iv. 9?
How is this duty enforced in Heb. xiii. 2?
What is our Saviour's precept relating to this subject? See Matt. x. 40, 42.
Did Paul and his companions accept the invitation of Lydia?
Is it not probable that Lydia was one of those women whose assistance in promoting Christianity he gratefully acknowledges in Phil. iv. 3?

16, 17. What happened on a certain occasion as Paul was going to the house of prayer?
What is *the spirit of divination?*
Is it probable that this heathen girl actually possessed the power of foretelling future events?
What probably was her character?
What is meant by *soothsaying?*
Was it not the common belief in heathen countries that a deranged person was possessed with a spirit of divination or soothsaying?
Are there not some in Christian lands, and in this enlightened age, that believe in soothsayers or fortune-tellers?

Is it credible that God should impart to these persons a knowledge of future events, or suffer any other being to do it?

What must we think, then, of those persons who go to consult such impostors?

What did this sorceress testify concerning Paul and his companions?

How could she so well describe their character unless she had supernatural assistance?

Is it known how long after Paul's arrival in that city this interview took place?

18. After bearing with her many days, what method did the Apostle take to put a stop to her troublesome interference?

Was this a miraculous cure?

19 – 21. How were her employers affected by this benevolent act?

Why were they offended?

Were their gains honest gains?

What must we think of those who get their living by practising deception, or taking advantage of the ignorance or credulity of the multitude?

What did these men do to revenge themselves?

What charge did they bring against the Apostles?

Did their opposition to the Gospel arise from the cause here alleged, or from less honorable motives?

How does it appear that they were governed by private interest rather than by a patriotic spirit?

LESSON XXIV.

Chapter xvi. 22 – 40.

22, 23. How were Paul and Silas treated by the magistrates before whom they were brought?

Did the magistrates rend off their own clothes, or those of their prisoners?

What ignominious punishment did they cause to be inflicted on Paul and Silas?

Was Paul often obliged to submit to this treatment? See 2 Cor. xi. 24, 25.

What charge was given to the jailer?

24. What did he do for their safe keeping?

What was the construction of the ancient prisons?

What were the *stocks* here mentioned?

25. What circumstance shows that the prisoners were happy even in this horrible condition?

What was the source of their happiness?

26. What happened while they were employed in this manner?

What time in the night was this?

27. What rash design did the jailer attempt to put in execution, on awaking out of sleep?

What probably led him to form this design? See chap. xii. 13.

28. What did Paul say to dissuade him from his purpose?

Is it ever lawful for a person to commit suicide?

Why is it not lawful?

Is it ever right *to do one's self harm* in any other way?

Why is it not lawful to do what we will with our own?

29, 30. What effect had this remonstrance on the jailer?

What question did he put to the prisoners after he had brought them out of the inner prison? See verse 24.

What did he probably intend by this question?

What opportunity may he have had for knowing that the Apostle taught the way of salvation?

In what state of mind did he propose this question?

31. What reply did the Apostles make to the questions of the jailer?

What is here represented as the means of salvation?

In what way does faith in Jesus Christ lead to salvation?

In what way would the faith of the jailer prove the salvation of his house or family?

32. What did the Apostles proceed to do on being released from confinement?

33. In what way did the jailer manifest his gratitude and his faith?

In what respects does the conversion of the jailer differ from that of Lydia?

In what respects do the two cases resemble each other?

What influence had the jailer's conversion on his own happiness and that of his family?

Why was it a subject of rejoicing?

What new scenes of happiness does religion disclose?

Can that be pure and undefiled religion which diminishes rather than increases domestic happiness?

35. What course did the magistrates take the next morning?

Who were *the sergeants?*

36. Who communicated this message to Paul?

37. What answer did Paul make?

Was there any law which forbade that a Roman citizen should be beaten with rods?

What was there in this case to aggravate the offence of which the magistrates had been guilty?

Why did Paul insist on their coming in person to release him?

Is the behavior of Paul on this occasion such as an impostor would be likely to exhibit?

38. How were the magistrates affected when the sergeants (lictors) brought back this answer?

What cause had they to fear?

39. What measures did they take to screen themselves from punishment?

Why did they desire them to depart out of the city?

40. To whose house did they repair before leaving the city?

Whom did they meet there?

What must have been their emotions on this occasion, in reviewing the scenes through which they had just passed?

Did Paul ever visit Philippi after this? See chap. xx. 6.

Did he ever give them instruction by letter?
What excellent and affectionate counsel did he impart to them, in the 27th verse of the first chapter of his letter, or Epistle, to the Philippians?
What exhortation is contained in the 8th verse of the fourth chapter of the same book?
What does the Apostle say of his sufferings in this city in 1 Thes. ii. 2?

LESSON XXV.

Chapter xvii. 1 – 15.

1. Through what places did Paul and his companions pass on their way from Philippi to Thessalonica?
What account can you give of Amphipolis? Apollonia? Thessalonica?
What did they find in Thessalonica to favor their purpose of preaching the gospel to the Jews?
2, 3. What advantage did Paul take of this circumstance?
Can you give any reason why he chose the Jewish Sabbath for preaching the gospel, rather than the Lord's day?
What method did he take to convince the Jews that Jesus whom he preached was *the Christ*, or the long-expected Messiah?

Out of what Scriptures did he reason with them?

4. What is represented as the effect of his preaching?

Who are meant by *the devout Greeks?*

5. What course did the unbelieving Jews take to hinder the Apostle's success?

By what motives were they led to this?

Why did they assault the house of Jason?

Who was Jason? See Rom. xvi. 21.

What was it their intention to do to the Apostles, had they found them?

6. What did they do to Jason and some other of the brethren who were with him?

What accusation did they bring against the Apostles?

In what sense is it true that the first preachers of the gospel *turned the world upside down?*

7. Why were the Jews offended with Jason?

What seditious design did they impute to the Christians?

What was the charge brought against Jesus himself?

In what sense was he *a king?* John xviii. 37.

In what does his kingdom consist?

Did he or his Apostles encourage a spirit of sedition among his disciples?

What Cæsar is here referred to? — *Ans.* The Emperor Claudius.

What were the decrees which the Apostles were accused of transgressing?

8. How were the people and their rulers affected on hearing this accusation?

Why were they troubled?

9. On what condition did they release Jason and his brethren?

Is it known how long Paul and his companions had remained at Thessalonica before this riot?

How did Paul employ the time in which he was not engaged in preaching the gospel? See 1 Thes. ii. 9; and 2 Thes. iii. 8.

Were there not charitable contributions made for his support while he was preaching in this city? See Phil. iv. 16.

How did the Thessalonians receive the gospel? See 1 Thes. i. 6.

What honorable testimony is borne in their favor in 1 Thes. i. 7?

In what affectionate terms does the Apostle speak of them in 1 Thes. ii. 19, 20?

How many epistles or letters did Paul write to the Thessalonians?

10. To what place were Paul and Silas conveyed after quitting Thessalonica?

How far and in what direction is Berea from Thessalonica? — *Ans.* About 40 miles west.

11. In what respects were the Jews in this place different from those in Thessalonica?

12. What were the fruits of this candid and teachable disposition?

What may we learn from the example of the Bereans?

13. How were the Jews of Thessalonica affected when they heard of the success of the gospel at Berea?

What trait of character does this conduct exhibit?

14. What did Paul's friends do for his protection?
    What sea is here intended?
    In taking this step did they mean to deceive the Jews in regard to the real intentions of Paul?
15. Instead of sending him to Jerusalem by sea, as was feigned, whither did his friends convey him?
    How far is Athens from Berea? — *Ans.* About 250 miles in a southerly direction.
    What instructions did he give to his conductors on their return?

LESSON XXVI.

Chapter xvii. 16–34.

16. What account can you give of the city of Athens, to which Paul was conveyed when forced to fly from Berea?
    By whom was it inhabited?
    What did he observe in this city in regard to the state of religion?
    What is *idolatry?*
    How was he affected by what he saw?
17. What means did he use to convince the people of their error, and to convert them to Christianity?
18. By whom was he opposed in this design?
    Who were the *Epicureans?*

Who were the *Stoics?*

What representations of the Apostle's preaching were made by different classes of persons in the city?

On what grounds did they accuse Paul of being a *setter forth of strange gods?*

What did they mean by this charge?

19, 20. To what place did they bring him to be examined?

What was the *Areopagus?*

What was the *new doctrine* about which they wished to make inquiry?

Was it from curiosity, or from a serious desire to learn, that they did this?

21. What character is given of the Athenians?

22. Where did Paul stand when he addressed the people?

What place is meant by *Mars Hill?*

What trait of character does the Apostle attribute to the Athenians?

23. To what circumstance does he refer in illustration of this remark?

Do we know from any other source that there was such an altar in that city?

Is it known on what occasion it was erected?

What use does Paul make of the inscription on this altar?

Was the God of the Hebrews and Christians *an unknown God* to the Athenians?

What was the religion of the Athenians and other Greeks?

Who was worshipped as the guardian divinity of Athens?

What is the name of the beautiful temple

erected in honor of Minerva, the ruins of which are still seen at Athens?

24, 25. In what terms does Paul describe the character of the true God?

What do we learn from this description respecting the divine attributes, and human dependence?

26. What does the Apostle say of the common origin and various conditions of different nations?

27. To what pursuit ought all men to be drawn by these considerations?

28. What encouragements have we to seek after the Lord?

To what authority does Paul refer in proof of this sentiment?

What passage does he quote from one of their own poets?

From which of the Greek poets is this quotation made? — *Ans.* Aratus.

29. What conclusion ought to be drawn from the fact that we are *the offspring of God?*

Were Paul's hearers guilty of the idolatrous acts to which he here refers?

30. What does he say in palliation of the guilt of those who in former times had been addicted to idolatrous worship?

What does he say of their present duty?

May we not infer from this that more is required of one generation than of another?

What is the guilt of transgressors proportioned to? See Luke xii. 48.

31. What does the Apostle say to enforce the duty of immediate repentance?

Why is the appointment of a day of righteous judgment a reason for immediate repentance?

Who is meant by *the man whom God hath ordained?*

What assurance has God given us that this declaration will be fulfilled?

32. What effect had the Apostle's address on different classes of his hearers?

Who are mentioned by name as being among his converts?

Why is Dionysius called *the Areopagite?*

Were Dionysius and Damaris the only persons who embraced Christianity in that city?

What, on the whole, appears to have been the success of Paul in this place?

To what was it owing that he made so few converts in this city?

Which of Paul's companions had accompanied him from Berea to Athens? See 1 Thes. iii. 1, 2.

For what purpose did he send Timotheus back to Thessalonica? See 1 Thes. iii. 1, 2.

What report did Timotheus make, on his return, of the state of the Thessalonian church? See 1 Thes. iii. 6.

LESSON XXVII.

Chapter xviii. 1 – 17.

1. To what city did Paul repair after leaving Athens?
   What account can you give of Corinth?
   What was the general character of its inhabitants at the time of Paul's visit?
2, 3. At whose house did he find lodging?
   What was the native place of Aquila?
   Where is Pontus?
   From what country had he lately come?
   What was the cause of his leaving Rome?
   Who was Claudius?
   Is this decree of Claudius noticed in profane history?
   Who was the wife of Aquila?
   What was his occupation?
   What is said of these persons in Rom. xvi. 3, 4?
   How did Paul spend his time on week days?
   Why did he labor with his own hands? See 2 Thes. iii. 8.
4. What did he do on the Sabbath?
5. Who shortly joined him in his Christian labors?
   Where had Silas and Timothy been left by Paul? See chap. xvii. 14, 15.
   What effect had the arrival of these his friends and companions on the Apostle's mind?
   What is meant by being *pressed in spirit?*
6. What resolution did the Apostle take when he found that his most zealous efforts were unavailing to convince the Jews that *Jesus was the Christ?*

In what way did he intimate that their guilt in rejecting the gospel could not be laid to his charge?

Why could it not be justly imputed to him?

7. Where did Paul preach the gospel when he could no longer avail himself of the Jewish synagogue?

What was the situation of this house?

What advantage might he hope to derive from this circumstance?

8. What was the Apostle's success?

What is related of this Crispus in 1 Cor. i. 14?

Can you give any reason why Paul should personally baptize Crispus and Gaius rather than his other converts? Compare verse 8, and Rom. xvi. 23.

9, 10. What encouragement did Paul receive about this time in a divine vision?

Why did he need this encouragement? See 1 Cor. ii. 3.

11. How long did he remain at Corinth?

12. What happened while Gallio was the deputy (proconsul) of Achaia?

What place is here meant?

What was the capital of the province of Achaia?

What account can you give of this Roman magistrate?

How was he related to the celebrated Seneca? *

13. What charge did the Jews bring against Paul?

14 – 16. What course did Gallio take when he discovered the nature of the charge?

Was this a right or wrong decision?

* Gallio was brother of Seneca and uncle of the poet Lucan.

Why ought not the civil magistrate to interfere in matters of this nature?

17. Who was the chief ruler of the synagogue at this time?

What was done to him by the enraged people?

Why was he treated in this manner?

What reason have we for thinking that he favored the Apostle? See 1 Cor. i. 1.

Was any notice taken of this act of violence by the proconsul Gallio?

Ought not the civil magistrate to interfere in such a case as this?

Which of Paul's Epistles are supposed to have been written while Paul was at Corinth? Compare verse 5, with 1 Thes. iii. 6.

Why is it supposed that the Epistles to the Thessalonians were written after the return of Silas (Silvanus) and Timothy? See 1 Thes. i. 1, and 2 Thes. i. 1.

In what year of our Lord were they written? — *Ans.* A. D. 52.

What appears to have been the occasion of his writing the first Epistle?

What of the second?

How many Epistles did Paul write to the Corinthian Christians?

Who appears to have been among the first Christian converts that Paul made in Achaia? See Rom. xvi. 5, and 1 Cor. xvi. 15.

Who was employed in preaching the gospel in Corinth after Paul left the city? See chap. xix. 1.

Who was Apollos? See verse 24.

LESSON XXVIII.

Chapter xviii. 18 – 28.

18. On leaving Corinth, whither did the Apostle proceed?
    Whom did he take with him?
    Did he go by sea or land from Europe to Asia?
    From what part did he sail?
    Where is Cesarea?
    What Jewish custom did Paul observe at this place?
19. At what city in Asia did Paul land?
    Where is Ephe us? — *Ans.* In the western part of Asia Minor, about 5 miles from the sea, and about 250 miles east from Corinth.
    Did Paul remain long at this time at Ephesus?
    How did he employ himself during his visit?
20. Did the Jews wish him to stay longer?
21. Why did he not comply with their wishes?
    What conditional promise did he make before he left them?
    Why is it proper that this condition should be annexed to every promise that we make of this kind? See James iv. 14, 15.
    Did he afterwards fulfil this promise? See chap. xix. 1.
22. At what place did he land after leaving Ephesus?
    To what place did he go up from Cesarea?
    How far is Cesarea from Jerusalem?
    Why did he wish to visit Jerusalem at this time? See verse 21.

What feast is here meant?
From Jerusalem whither did he proceed?
How far is Antioch from Jerusalem?

23. What course did he take and what countries did he visit on leaving Antioch?
What was his object in visiting the churches in these places?
After passing through the upper coasts, to what city did he come? See chap. xix. 1.

24. What celebrated Jew had taught in this city during the Apostle's absence?
What was the native place of Apollos?
Where is Alexandria?

25. What is said of the qualifications of this person to preach the gospel?

26. From whom did he receive further instructions?
How did it happen that Aquila and Priscilla were at Ephesus? See verses 18 and 19.

27. After he had been more fully instructed, what was he disposed to do?
What did the brethren do to encourage him in this undertaking?

28. What was his success in Achaia (Corinth)?
What reference is made to his preaching at Corinth in 1 Cor. iii. 6?
Did Apollos continue at Corinth or did he return to the Apostle at Ephesus? See 1 Cor. xvi. 8, 12.

Chapter xix. 1 – 20.

1. Whom did Paul find at Ephesus?
What disciples were there? See chap. xviii. 25.

2. When questioned by the Apostle respecting the Holy Ghost, what reply did they make?
   What is here meant by *the Holy Ghost?* See verse 6.
3. Had these disciples been baptized?
   Had they received *Christian* baptism?
4. How did the baptism of John differ from Christian baptism?
5. Into whose name were they now baptized?
6. What followed their baptism and the laying on of the hands of the Apostles?
7. How many persons were thus re-baptized?
   For the first three months of his residence in the city, where did the Apostle preach the gospel?
9. To what place did he repair on leaving the synagogue?
   Why did he withdraw himself from the Jewish place of worship?
   Did he, after this time, confine his preaching to the Sabbath, or did he continue to preach daily?
10. How long did he continue this practice?
    What was the consequence?
11, 12. What miracles were wrought by the hands of Paul?
13. What did certain Jewish *exorcists* attempt to do when they witnessed these miracles?
    What is the meaning of *exorcists?*
14. Who are mentioned as among those who made these attempts?
15, 16. What happened to these persons on a certain occasion, when they undertook to cure a furious maniac, supposed to be possessed by an evil spirit?

17. What impression was made on the inhabitants of the city by the defeat of these impostors?
18, 19. What strong proof did many of the believers give of their sincerity?
Why was this a proof of their sincerity?
What were these magical books that were burned?
How great a sacrifice of property did they make?
What induced them to make this costly sacrifice?
How much is this sum in our currency?
20. What is said of the prospects of religion in this city, at this time?

LESSON XXIX.

Chapter xix. 21 – 41.

21. What celebrated city did Paul purpose to visit after having returned once more to Jerusalem?
Where is Rome?
Did he accomplish this journey as he intended?
Through what countries did he intend to pass on his way from Ephesus to Jerusalem?
Would this be the most direct course?
What induced him to take this circuitous route? See 2 Cor. chap. viii. and ix.
22. Whom did he send forward to Macedonia to prepare for his arrival?

Who was Timothy? See chap. xvi. 1.
Who was Erastus? See Rom. xvi. 23.

23. What happened while he tarried behind in Ephesus?
What is meant by *that way?*
Who was the leader of this disturbance?
What was his occupation?
Who is meant by Diana?
What were the *silver shrines* that Demetrius made?
Who are meant by *the craftsmen?*

25 – 27. What did Demetrius say to excite the indignation of these persons against Paul?
What may we learn from his remarks respecting the success of Paul's preaching in Ephesus, and throughout the province of which that city was the capital?
To what motives does he appeal in his address to the craftsmen?
What account can you give of the temple of Diana to which he refers?
What is said of the extent of the worship paid to this heathen goddess?

28. What was the effect of Demetrius's address on the craftsmen?

29. What on the citizens generally?
What was done with Gaius and Aristarchus?
Who were those persons? Compare Rom. xvi. 23; Col. iv. 10.
What was the design of the mob in thrusting those men into the theatre?
What was *the theatre?*

30, 31. Who prevented Paul from rushing in to attempt their rescue?

32. What account is given of the mob that had collected in the theatre?
33. Who made an attempt to address the multitude?
    By whom was he urged on?
    What may we conclude respecting him from the circumstance that he was put forward by the Jews?
    What defence is it probable that he was about to make?
34. Why was he prohibited from speaking?
    What was the state of the assembly for about the space of two hours?
35, 36. By whose influence was order at length restored?
    Who is meant by the *town-clerk?*
    What did he say to allay the passions of the mob?
    What things did he affirm *could not be spoken against?*
    Does it follow from this, that the goddess Diana and the image that was fabled to have fallen down from Jupiter were proper objects of religious worship?
    What is said of idolatry in 1 Cor. viii. 4?
    Which of the ten commandments prohibits this offence?
37. What did Demetrius say in defence of the Apostles?
38. What course did he suggest that Demetrius and the craftsmen ought to take if they had any cause of complaint against any one?
    Who are meant by the deputies (proconsuls)?

What connection had the deputies with courts of justice?

39. In what way does he say that controversies on other subjects ought to be decided?

What is meant by a *lawful assembly?*

Was it a lawful assembly then present at the theatre?

40. Why were they in danger of being called in question (prosecuted) for their riotous proceedings?

41. What followed this address of the town-clerk?

From whom did Paul experience much kindness during his stay in Ephesus? See 2 Tim. i. 16 – 18.

Did he labor with his own hands here, as in other places? See chap. xx. 34.

Which of Paul's Epistles was written from this place? See 1 Cor. xvi. 8.

At what season of the year was this Epistle written? Compare 1 Cor. xiv. 6, 8, and v. 7, 8.

What information had the Apostle received from Corinth, which, in part, induced him to write this Epistle? See 1 Cor. i. 11.

What persons are mentioned by name as having come to Ephesus from Corinth? See 1 Cor. xvi. 17.

Is it not probable that these persons were the bearers of the letter referred to in 1 Cor. vii. 1?

By whom probably was the Apostle's answer conveyed to Corinth? See 2 Cor. vii. 13 – 15.

What was the condition of the Apostle at the date of this Epistle? See 1 Cor. iv. 11 – 13.
How does this account agree with that given of his treatment at Ephesus by the sacred historian?

LESSON XXX.

Chapter xx. 1 – 16.

1. What was the occasion of Paul's leaving Ephesus?
How long had he been in that place?
To what country did he intend to go?
What would be his course in going by land from Ephesus to Macedonia?
On reaching Troas, what circumstance caused him anxiety? See 2 Cor. ii. 12, 13.
Where was Paul when Titus met him on his return? 2 Cor. vii. 5, 6.
How was he affected by the accounts which Titus gave of the Corinthian church? See 2 Cor. vii. 6, 7.
What appears to have been the effect of the Apostle's first letter to that church? See 2 Cor. vii.
From what place was his second Epistle to the Corinthians written? See 2 Cor. viii. 1, 6, and ix. 2 – 4.
By whom was it conveyed? See 2 Cor. viii. 16 – 19, 22.

What was his object in writing it?

In what cities of Macedonia had Paul preached the gospel on his former visit?

How far did he convey it probably at that time? See Rom. xv. 19.

What is the situation of Illyricum in regard to Macedonia?

2. After visiting the churches in these parts, what direction did he take, and what place did he visit?

What city in Greece is probably here intended?

3. How long did he remain in Corinth at this time?

How long had he remained there on a former visit? See chap. xviii. 11.

Whither was it his intention to sail directly from Corinth?

What was his object in going to Jerusalem at this time? See Rom. xv. 25, 26.

What prevented his going in the way he had designed?

As the Apostle had about him a considerable sum of money collected in contributions for the poor Christians at Jerusalem, what may we suppose was the design of the Jews in lying in wait for him?

Which of the Epistles is supposed to have been written during Paul's stay at Corinth? Compare Rom. xv. 25; xvi. 23; 1 Cor. i. 14; and 2 Tim. iv. 20.

At whose house did he reside during this visit? See Rom. xvi. 23.

What course did he conclude to take when he found that it was unsafe for him to attempt a passage by sea?

4. Who accompanied him through Macedonia into Asia?
5. Where did these persons wait for the arrival of Paul and his companion (Luke), who it seems were behind the rest?
6. What appears to have been the occasion of their stopping at Philippi?

How soon did they rejoin their companions?

How long did they remain at Troas?

7 – 9. What happened there *on the first day of the week?*

What inference may we draw from the circumstance that the disciples had come together to *break bread* on that day?

What circumstance shows that this was not a common meal? See verse 11.

What is said of the first day of the week in 1 Cor. xvi. 2?

What led the Apostle to continue his address to so late an hour?

What accident happened while Paul was preaching?

What sort of windows were in use among the ancients?

10. In what manner was this young man restored?
11. How long did Paul remain with his friends after he had returned to the upper chamber?
12. What was done with the young man whom he had restored?
13. At what port did Paul and his companions agree to meet in order to proceed together to Jerusalem?

How far is Assos from Troas? — *Ans.* About 20 miles south.

14, 15. What places did they pass on their way to Miletus?

Where is Mitylene? — *Ans.* The chief city of Lesbos, about 40 miles south of Assos.

Where is Chios? — *Ans.* The same as Scio, an island about 50 miles south of Lesbos, and about 15 miles west of Ephesus.

What tragical event happened on this island in the late war between the Greeks and Turks?

Where is Samos? — *Ans.* About 50 miles south-east of Chios.

In what sea are those islands?

Where is Trogyllium? — *Ans.* A small town on the coast of Asia Minor, about 5 miles east of Samos.

Where is Miletus? — *Ans.* A city in Ionia, about 36 miles south of Ephesus.

16. Why did not Paul stop at Ephesus on his way?

At what season of the year was the feast of Pentecost observed?

Why did Paul wish to be at Jerusalem at that festival?

How does it appear that Luke, the writer of this book, was one of Paul's companions during this voyage?

LESSON XXXI.

Chapter xx. 17 – 38.

17. At what place was Paul when he sent for the elders of the Ephesian church?

How far is Miletus from Ephesus? — *Ans.* About 36 miles.

Who are meant by elders?

Why did Paul send for them?

In what way had he become acquainted with them?

How long had he resided in that city?

18, 19. What appeal did he make to the elders on their arrival, respecting his behavior and sufferings while among them?

What temptations (trials) had befallen him from the lying in wait of the Jews? See chap. xix.

20. What proofs had he given of his fidelity and zeal?

21. To what two great doctrines had he borne his testimony?

What do you understand by *repentance toward God?*

What by *faith toward our Lord Jesus Christ?*

22, 23. What did the Apostle anticipate as the result of the journey that lay before him?

He intimates that he should go to Jerusalem *bound in the spirit.* What is the meaning of this phrase?

How did he know that bonds and afflictions awaited him?

24. With what spirit did Paul contemplate his approaching sufferings?
    What appears, from this solemn declaration, to have been the leading aim of the Apostle in preaching the gospel?
25. What circumstance renders the Apostle's declaration peculiarly impressive?
26. In what terms does he express his consciousness of integrity?
    What is it to be *pure from the blood of all men?*
27. Why does he judge himself to be *pure from the blood of all men?*
28. What solemn charge does he give to the elders of the Ephesian church?
    What title is here given to those elders?
    In what sense were those persons made overseers (bishops) by the Holy Ghost?
    With what propriety could it be said that the church of God (*the church of the Lord*, which is probably the true reading) was purchased by his blood?
    Would it be proper to say that God purchased the church with his own blood?
    Would it be proper to say that *our Lord Jesus Christ* purchased it with *his* blood? Why?
29. What was one of the dangers to which he feared the Ephesian church would be exposed after his departure?
    Who are meant by *grievous wolves?*
    What caution did Jesus give to his disciples in regard to false prophets in Matt. vii. 15?
30. What other danger did he apprehend?
    Would the object of these false teachers be to make men Christians, or to promote their own selfish views?

31. To what circumstance does the Apostle appeal to enforce the duty of *watchfulness*, against the dangers to which he has alluded?
What do we learn from this appeal?
32. To whom and to what does he commend the persons he is addressing?
What is meant by *the word of his grace?*
To what inheritance might they aspire?
What is said of the heavenly inheritance in 1 Peter i. 3, 4?
33. What was the proof of the Apostle's disinterestedness in preaching the gospel?
34. For what did he appeal to the knowledge of his hearers?
35. What he had showed them in regard to the duty of charity?
Of what saying of our Lord did he remind them?
In what respects is it *more blessed to give than to receive?*
36. What did he do at the conclusion of his address?
37. In what way did his hearers express their sorrow and affection on this occasion?
38. What gave peculiar poignancy to their grief?
How far did they accompany him on his way?
To what place was he journeying?
Did he ever see them again?
Did he write to them in his absence?
Where was he at the time he wrote the Epistle to the Ephesians? Compare Eph. vi. 20 with Acts xxviii. 16, 20, 30.
How long after this interview was this Epistle written?

LESSON XXXII.

Chapter xxi. 1 – 26.

1. What course did Paul and his companions take after parting with their friends at Miletus?
   In what sea are the islands of Coos and Rhodes?
   Where is Coos (now Zea)? — *Ans.* About 30 miles southwest of Miletus.
   Where is Rhodes? — *Ans.* About 40 miles southeast of Coos.
   For what was this island formerly remarkable?
   At what place did they land after leaving Rhodes?
   Where is Patava? — *Ans.* In Asia Minor, about 40 miles east of Rhodes.
2. Where was the ship bound in which they embarked at Patava?
3. Near what large island did they pass?
   On which side of the island?
   At what port did they land?
   Which was the most direct course to Tyre, on the right or left side of Cyprus?
   What account can you give of Tyre?
4. Whom did they find at Tyre?
   How came there to be disciples at this place? See chap. xi. 19.
   How long did Paul remain there?
   What earnest request did these disciples make of the Apostle?
   Why did they wish to dissuade him from going to Jerusalem?

5, 6. Did the Apostle yield to their solicitations?
How soon did he leave them?
What affecting scene took place at his departure?

7. To what port was the ship bound?
Where is Ptolemais (now Acre)? — *Ans.* About 30 miles south of Tyre.
How long did the Apostle and his companions remain in this place?

8. Whither did they proceed the next day?
Did they perform this journey by land or by sea?
What is the distance from Ptolemais to Cesarea? — *Ans.* About 30 miles.
At whose house did they take up their abode?
Who was this Philip? See chap. vi. 5 and viii. 40.

9. What is said of the four daughters of Philip?
What is the meaning of the term *prophecy*, as used in this place?

10, 11. By what symbolical action did the prophet Agabus foretell the imprisonment of Paul?
What is related of this person in chap. xi. 28?

12. What request did his friends make when they heard what was about to befall him?

13. What was the affectionate and magnanimous reply that he made to this request?
What made him thus willing to sacrifice everything, even life itself, *for the name of the Lord Jesus?*

14. What did his friends do when they found that he would not be persuaded?
On what occasion did our Lord express his resignation in similar terms?

15. What happened *after those days?*
What is the meaning of the phrase, *we took up our carriages?*
What is the distance from Cesarea to Jerusalem? — *Ans.* About 65 miles.
16. Who accompanied Paul on this journey?
Why is Mnason called *an old disciple?*
What may we infer from the circumstance that he consented to lodge Paul and his companions at his own house?
17. How were they received by their brethren at Jerusalem?
18. On what eminent person did they call, the day following their arrival?
Who were present at the interview?
Who are meant by *the elders?*
19. What account did Paul give of his labors?
To whom does he ascribe his success as an Apostle?
20. How did they receive this information?
20 – 24. What did they propose that he should do to ingratiate himself with the Jews?
What was the vow which these four men had taken on themselves?
What did the vow of a Nazarite require of them?
Why would Paul's complying with this request be likely to please the Jews?
25. Were the believing Gentiles required to observe the Jewish law? See chap. xv. 19, 20.
26. Did Paul comply with the request of James and the elders respecting the four persons who had assumed the vow of a Nazarite?

What was it necessary for him to do by way of rendering assistance to these four men?

Did Paul's compliance with the prejudices of the Jews in this case afford him any protection from their malice? See the remainder of the chapter.

Did it not actually lead to the fulfilment of the prophecy of Agabus?

What probably were the Apostle's motives in yielding to the solicitations of his friends?

LESSON XXXIII.

Chapter xxi. 27 – 40.

27, 28. What happened to Paul when the seven days of purification were almost ended?

Where was Paul at this time?

How was Paul employed during these seven days? See verses 20 – 26.

What charges did these foreign Jews bring against him?

How did it happen that these Jews of Asia recognized Paul?

How came they to be at Jerusalem at that time? See chap. xx. 16.

29. On what ground did they accuse him of having polluted the temple?

From what part of the temple were the Gentiles or heathen excluded?

Into what part were they admitted?

Who was this Trophimus? See chap. xx. 4.

Had the enemies of Paul evidence to prove, or did they merely suppose without evidence, that he had taken Trophimus into any other part of the temple besides the court of the Gentiles?

Why were they so ready to entertain this suspicion?

In what part of the temple was Paul engaged with the four Nazarites at the time of this disturbance?

30. What effect had the charges brought against Paul by these Asiatic Jews on the populace?

What was it their intention to do with him, after dragging him out of the temple?

Why did they close the doors of the temple after them?

31. To whose timely interference was he indebted for his safety?

Who is meant by *the chief captain of the band*? — *Ans.* The Roman Tribune, or commander of a legion of a thousand men. The person who held that office at this time was Claudius Lysias, who, to prevent disturbances during the feast of Pentecost, which was just at hand, occupied the castle of Antonia, at the northwest corner of the temple, with a strong garrison of soldiers. This castle or tower was connected with the outer court of the temple by a flight of steps.

What tidings were brought to the commander of the castle?

32. What measures did he take to quell the tumult?

What effect had the presence of the Tribune on the assembled multitude?

33. What was done with Paul?

Why did the Tribune cause him to be bound? See verse 38.

How was he bound with two chains? See chap. xii. 6.

34. Why did the Tribune order him to be carried into the castle?

35. What happened when he was on the stairs leading up to the castle?

36. What was the design of the multitude in following him to the stairs?

37. What request did Paul make of the Tribune, when he had reached the entrance of the castle?

In what language did he speak in addressing the Tribune?

38. Why was this officer surprised at Paul's speaking in Greek? or, whom did he take Paul to be?

Who is meant by *that Egyptian?*

39. What did Paul say to correct his mistake?

40. What did the Tribune do on learning who Paul was?

Where was Paul standing at the time he addressed the people?

Where were the people assembled?

In what language did he address them?

Could they understand the Hebrew language?

Is it probable that the Roman Tribune understood that language? See verse 37.

Chapter xxii. 1 – 29.

1 – 21. What effect had his speaking in the Hebrew tongue on the multitude?
Why were the Jews attached to this language?
What was his defence?
How far was he suffered to proceed in his remarks?
Why were the Jews offended at the account he gave of his mission to the Gentiles?
22, 23. By what words and actions did they express their indignation?
24. What method did the Tribune take to ascertain the cause of their crying out against him?
25. What did Paul say to the Centurion who stood by to see that the orders of the Tribune were put in execution?
Was it lawful to scourge a Roman citizen uncondemned?
28. Was Paul a free Roman citizen?
Was Lysias, the chief captain, a free Roman citizen?
How did he obtain his freedom?
How did Paul become free?
29. What did the persons do who were about to examine him (to put him to the torture) when they learned that he was a Roman citizen?
What effect had this knowledge of Paul's condition on the Tribune himself?

LESSON XXXIV.

Chapter xxii. 30.

30. What was done with Paul on the day following his imprisonment in the castle?

Who are meant by *all the council?*

Where did this high court (the Sanhedrim) use to meet for the transaction of business? — *Ans.* In one of the apartments of the temple.

As the temple was built on a hill, how could it be proper to say that Paul was *brought down* to appear before the council?

What were the views of the Tribune in calling a meeting of the council?

Chapter xxiii. 1 – 35.

1. What solemn declaration did Paul make in the presence of the council?
2. What was the conduct of the high-priest on hearing this declaration?
3. How did Paul reply to this abusive treatment?

Did he say this deliberately, or under the impulse of sudden passion?

What did he mean by calling the high-priest a *whited wall?*

To what did our Saviour compare the hypocritical Pharisees? See Matt. xxiii. 27.

How did God smite this painted hypocrite? — *Ans.* About five years after this time, at the beginning of the Jewish war, as we learn from Josephus, he was dragged forth from

an old aqueduct, in which he had in vain attempted to conceal himself, and slain.

Why was his treatment of Paul contrary to the law? See John vii. 51.

On what occasion was Jesus treated in a similar manner? See John xviii. 22.

What other examples of similar treatment are found in the Jewish history? See 1 Kings xxii. 24; Jer. xx. 2.

4. What rebuke did Paul receive for what was regarded as disrespectful treatment of the high-priest?

5. What apology did he make for his too great warmth?

What law had he violated? See Ex. xxii. 28.

6. What course did Paul now adopt in order to create a division among his enemies, and to secure the favor of one of the parties?

Was not the Apostle's declaration strictly true?

7. What effect had it on the members of the council?

8. On what principal points did the Sadducees and Pharisees differ from one another?

9. Which of these parties favored the Apostle?

What did they say to procure his acquittal?

What distinguished Jew had given similar advice when the Apostles were brought before this tribunal on a former occasion? See chap. v. 34 – 39.

To what did they probably refer, in suggesting that a spirit or an angel might have spoken with Paul? See chap. ix. 3 – 6.

10. How was Paul rescued from the violence of the contending parties?

11. What happened on the following night to cheer and sustain the Apostle in his perilous condition?

Who is meant by the *Lord that stood by him*?

What assurance did the Lord give him?

12. What conspiracy was formed against him the next morning?

13. How many entered into this conspiracy?

14. To whom did this band of assassins communicate their design?

15. What did they propose in order to get him into their hands?

16. Where did they intend to waylay and assassinate him?

16. By whom was their plot communicated to Paul?

17 – 21. How was the chief captain informed of it?

22. What charge did the chief captain give to the young man (Paul's nephew) who gave him the information?

Why did he wish him to be silent on the subject?

23. Whither did he determine to convey Paul in order that he might save his life?

How far is Cesarea from Jerusalem?

What escort did he provide for him?

What was the whole number composing the escort?

At what hour were they to be in readiness to commence their journey to Cesarea?

24. Into whose hands were they to deliver up Paul?

Was Cesarea the usual residence of the governor (procurator) of Judæa?

From whom did Felix receive his commission? — *Ans.* From the Roman Emperor, Claudius.

Who was Emperor of Rome at this time? — *Ans.* Nero.

How long had Felix been governor? — *Ans.* About 5 years.

How long did he remain governor after this? See chap. xxiv. 27.

25 – 30. What was the purport of the letter which the tribune Claudius Lysias addressed to Felix?

Why did he style him *Most Excellent?*

What was the character of Felix?

31. How far did the soldiers convey Paul that night?

What is the distance from Jerusalem to Antipatris? — *Ans.* About 45 miles.

32. What part of the escort returned to Jerusalem from this place?

How many remained to accompany him to Cesarea?

How far is it from Antipatris to Cesarea? — *Ans.* About 20 miles.

33 – 35. On arriving at Cesarea, what was done with Paul?

What question did the governor put to him when he had read the letter?

Why did he wish to know of what province he was?

Having ascertained that he belonged to a place under his jurisdiction, what did he determine to do?

Where was Paul kept in the mean time?

LESSON XXXV.

Chapter xxiv. 1 – 23.

1. How long was Paul detained in prison before his accusers came down from Jerusalem?
   Who were his accusers?
   Whom did they bring with them as counsel?
2 – 4. In what flattering terms did Tertullus address the governor?
   What was the character of this ruler? — *Ans.* He was an arbitrary, oppressive, and licentious tyrant.
   What was the object of Tertullus in complimenting him on the wisdom of his administration?
5. Of what does the orator accuse Paul?
   What did he mean by calling him a *ringleader* of the sect of the Nazarenes?
   Why were the Christians called Nazarenes?
6. What other charge does he bring against him?
   In what manner does he say that the Jews had intended to deal with him?
7, 8. How does he say that they were prevented from doing this?
   Is this a just representation of the conduct of the Jews, as related in the latter part of the twenty-first chapter?
9. Were the Jews ready to testify to the truth of these false allegations?
   What does this prove respecting them?
10. Was Paul permitted to make his defence?
   What difference do you observe in the style of

his address compared with that of the orator Tertullus?

To what circumstance does Paul allude as a reason why he more cheerfully made his defence before Felix?

11. How many days had passed since he returned to Jerusalem from his travels?

12, 13. What defence does he make against the charge of sedition? See verse 5.

14, 15. What reply does he make to the charge of being the *ringleader of a sect* or heresy? See verse 5.

What is the meaning of the term heresy, as here used?

Why was Christianity called *a heresy* by the Jews?

By embracing Christianity did he reject anything written in the law and the prophets?

What hope did he entertain?

What may we learn from the Apostle's remarks was the belief of the Jews respecting a future state?

16. In what did Paul *exercise himself*, or what was his constant aim and endeavor?

What is it *to have a conscience void of offence toward God?*

What is it *to have a conscience void of offence toward men?*

What must be the state of that man's mind who has an approving conscience?

In what way can a person secure this rich treasure?

17, 18. What defence does Paul make against the charge of profaning the temple? See verse 6.

What *alms* had Paul brought to his nation? See 1 Cor. xvi. 1 – 8; Rom. xv. 25, 26.

What *offerings* does he refer to? See chap. xxi. 26.

19. Who does he say ought to have been present at his trial?

20, 21. For what does he appeal to his accusers?

What council does he mean? See chap. xxii. 30.

When did Paul make the declaration here referred to respecting the resurrection? See chap. xxiii. 6.

22. What course did Felix take after hearing both parties?

What is meant by saying that he *deferred them?*

Did he defer them, because he had a more perfect knowledge of that way (of Christianity); or that he might be more accurately informed concerning it? (See Doddridge.)

When did he promise to take cognizance of the affair?

Why did he wish the tribune Lysias to come down to attend the trial?

23. To whose care did he intrust Paul?

What instructions did he give the centurion?

How could Paul be at liberty if he was in the keeping of a centurion? See Acts xxi. 33.

Had Paul any friends living in Cesarea? See chap. x. 1, and xxi. 8.

LESSON XXXVI.

Chapter xxiv. 24 – 27.

24. What happened to Paul after he had been detained at Cesarea some days?

Why did Felix send for Paul?

Had he before intimated a wish to be informed more fully respecting the nature of the religion that Paul preached? See third question on verse 22.

What was the character of Drusilla, the wife of Felix?

Who was she? — *Ans.* She was the youngest daughter of Herod Agrippa, who put James to death. (See chap. xii.) She was an abandoned woman, who had deserted her husband and now lived with Felix as his wife.

25. On what three great topics did Paul discourse when called to give an account of the religion he taught?

How was Felix affected by his discourse?

What was there in the character of Felix that should make him tremble on listening to a pungent discourse on righteousness, temperance (chastity), and a judgment to come?

With what remark did Felix interrupt the Apostle's discourse?

Why was he unwilling to listen any longer to a discourse on these topics?

Is it probable that he really meant to send for the Apostle again at a *more convenient season*,

or was it his only purpose to terminate a discourse which stung him to the heart?

Why do many persons wait for a more convenient season than the present, for attending to the duties of religion?

Is it right or safe so to do?

Why is it neither right nor safe?

26. For what purpose did Felix often send for Paul after this?

What trait of character does his conduct in this particular betray?

27. What became of Felix after Paul had been a prisoner two years in Cesarea?

Who succeeded him in the government of Judæa?

Why was Felix recalled? — *Ans.* On account of the complaints made against him by the Jews for his tyranny and injustice; and it was only through the influence of his brother Pallas, a great favorite of the Emperor Nero, that his life was spared.

What was the last act of his administration?

Why did he wish to please the Jews, now that he was no longer governor? — *Ans.* He was afraid that they would accuse him of the crimes he had committed during his administration before the emperor.

Chapter xxv. 1 – 22.

1. How long did Festus, the new governor, remain at Cesarea before he made a journey to Jerusalem?

Why is it said that he *ascended?*

2, 3. What method did the council at Jerusalem adopt to get Paul into their hands?

4, 5. What reply did Festus make to their proposal?

6. How long did he remain at Jerusalem before he returned to Cesarea?

7. What happened on the day following his return?

8. In what terms did the Apostle protest his innocence of the charges alleged against him?

9, 10. What answer did Paul make to the proposal of Festus to go up to Jerusalem to be tried?

In what sense was the court of the governor at Cesarea the same as *Cæsar's judgment-seat?*

Why was Paul unwilling to be tried at Jerusalem?

11. On what supposition would he not refuse to die?

Of what privilege did he avail himself to avoid being sent to Jerusalem?

Had a Roman citizen a right to appeal to Cæsar from inferior tribunals?

12. Did Festus admit his appeal?

With whom did he first confer?

What persons are here meant by the *council?* — *Ans.* Not the Jewish council, but probably some of the chief officers who attended him.

13. What distinguished persons came to Cesarea after some days to pay their respects to the new governor?

Who were the persons here mentioned? — *Ans.* King Agrippa was a son of Herod Agrippa, mentioned in chapter xii., and accordingly a

brother of Drusilla, the wife of Felix, who was the youngest daughter of Herod Agrippa. Bernice was another daughter of Herod, and accordingly a sister of Agrippa. She was a woman of great personal beauty, but of infamous character.

14 – 21. What account did Festus give of Paul to his royal visitors?

Who is the person here designated by the titles of *Augustus* and *Cæsar?* — *Ans.* The Emperor Nero. Augustus was a title asumed by each of the Roman Emperors after the time of Augustus Cæsar, the first who bore that name. Each of the emperors was also called *Cæsar*, after Julius Cæsar, the celebrated dictator and general.

22. What desire did Agrippa express after hearing the account which Festus gave of Paul?

What day was fixed upon for examining the prisoner?

LESSON XXXVII.

Chapter xxv. 23 – 27.

23. Who assembled on the day appointed to hear the Apostle's defence of himself?

In what style did Agrippa and Bernice appear on this occasion?

What is the meaning of *pomp?*

24. In what manner did Festus introduce the prisoner to his royal guests?

25. What testimony does he bear in the Apostle's favor?
26. What was the object of this examination of Paul?
Why was Festus pleased to have the investigation made in the presence of Agrippa?
27. Why did he wish to ascertain the precise nature of Paul's offence?

Chapter xxvi. 1 – 32.

1. Who gave Paul permission to speak for himself?
2, 3. Why did he congratulate himself in being permitted to make his defence before Agrippa?
What advantages had Agrippa enjoyed for becoming acquainted with the customs and opinions of the Jews?
4, 5. For what does Paul appeal to the personal knowledge of the Jews?
What is meant by *the most straitest sect* of the Jewish religion?
What were the two principal Jewish sects?
What does Paul say of the grounds of his confidence before his conversion, in Phil. iii. 4 – 6?
6, 7. For what was the Apostle arraigned and judged?
To what does *the promise made by God unto our fathers* relate?
What evidence is there that the twelve tribes hoped to attain to this promise?
How does it appear that the Apostle was accused *for this hope's sake?*

On what fact does our faith in the divine mission and authority of Jesus Christ rest? — *Ans.* On the fact of his resurrection from the dead.

Did the Jews believe that their promised Messiah would be put to death and rise again from the dead?

What connection is there between the resurrection of Christ and that of his disciples?

8. Did the Jews regard the fact of Christ's resurrection as incredible?

Why is it not incredible?

9 – 11. What had been the opinion and conduct of the Apostle himself concerning Jesus Christ before his conversion?

12 – 15. What account does he give of his miraculous conversion?

16. For what purpose did Jesus appear to him on that occasion?

17. To whom was he specially sent to preach the gospel?

18. What were the terms of his commission?

In what sense did the preaching of the gospel to the Gentiles (heathen) tend to *open their eyes?*

Why is the state of the heathen represented as *darkness*, and the state of the Christian world as *light?* Compare Eph. v. 8 – 14.

What would those receive who embraced Christianity?

To what inheritance are those entitled who are sanctified (made holy or pure) by faith in Christ?

19, 20. What was Paul's conduct on being favored with this heavenly vision?

What is it *to do works meet for repentance?*

21. What had befallen him in consequence of his pursuing this course?

22. To whose help does he acknowledge himself indebted for his personal safety and ability to preach the gospel?

23. What did he particularly insist on in his preaching?

Who are meant by *the people?*

24. How was Paul interrupted in the midst of his defence?

What had Paul said that led Festus to think him mad or insane? See verses 12 – 15.

Why did he attribute his insanity to *much learning?*

25. What was Paul's calm and dignified reply?

26, 27. To whom does he now appeal for the truth of the account he has just given?

What thing *was not done in a corner?*

Why should he think that Agrippa was not ignorant of the origin of Christianity?

Why did he feel at liberty to assert with so much confidence that Agrippa *believed the prophets?*

What prophets are here meant?

What connection was there between *believing the prophets* and becoming a Christian?

28. What did Agrippa say in reply to Paul's eloquent appeal?

29. What use did Paul make of this admission on the part of Agrippa?

What may we infer from this language was the state of the Apostle's mind? Compare Phil. iv. 11.

Agrippa confessed that he was almost *persuaded to be a Christian;* why was he not *altogether* persuaded, as the Apostle expressed a wish that he might be?

30. What did the king and the rest of the assembly, after his example, do, when Paul had preached thus far in his defence?

Had Agrippa been willing to be *fully persuaded,* would he not have suffered the Apostle to continue his defence, instead of rising up and leaving the room?

31. What did his judges conclude when they were gone aside?

32. What was the opinion that Agrippa expressed respecting the prisoner?

Why did his appeal to Cæsar forbid his being set at liberty at once, as it was admitted that he had done nothing worthy of death or of bonds?

Whither did his appeal make it necessary that he should be conveyed in order to be tried?

LESSON XXXVIII.

Chapter xxvii. 1 – 26.

1, 2. How long had Paul been detained as a prisoner before he was sent to Rome?

To whose custody was he committed when it was determined that he and his companions should sail into Italy?

Who were his companions on this voyage?
What is said of the Aristarchus here mentioned? See chap. xix. 29 and Col. iv. 10.
From what port did they sail?
Where did the vessel belong in which they embarked?
Where is Adramyttium? — *Ans.* A seaport in Mysia, at the foot of Mount Ida, on the coast of the Ægean Sea?

3. At what port did they touch the day after they set sail?
Where is Sidon? — *Ans.* A seaport in Phenicia, about 60 miles north of Cesarea?
What favor did the centurion grant to Paul at this place?

4. What course did they take on launching from thence?
What is the meaning of *sailed under Cyprus?*
Why did they take this course, instead of sailing directly across the Mediterranean Sea, leaving Cyprus to the right? See Map.

5. To what port did the ship of Adramyttium convey them?

6. In what vessel did they embark at this place?
Where was this vessel bound?
With what cargo was she laden? See verse 38.
How many persons were on board this vessel? See verse 37.

7, 8. What progress did the ship make for some days after sailing from Myra?
Where is Cnidus? Crete? Salmone? Fair Havens?

9, 10. What did Paul predict with regard to the dangers of the voyage?

Why would sailing be more dangerous because *the fast was already past?*

What fast is here meant? See Lev. xxiii. 27 and Num. xxix.

What time in the year was this fast kept?

Are not violent storms frequent at this season of the year?

11. Was Paul's advice heeded by the centurion?

Whose opinion had greater weight with him than that of Paul?

Who are meant by the *master* and the *owner* of the ship?

12. Why were they not willing to winter in Fair Havens?

What port did they think more favorable to winter in?

Where is the port of Phenice?

What was the situation of this harbor?

What is the meaning of *lieth towards the southwest and northwest?*

13. What circumstance at first favored their design of reaching that port?

14. What prevented their reaching it?

What account can you give of the wind here called *Euroclydon* (modern *Levanter*)?

15. What were they compelled to do, when overtaken by this furious wind?

16, 17. What was their course as they were driven along at the mercy of the wind?

What was done with the boat to prevent it from being lost?

What did they do to the ship to prevent it from bilging?

To what danger did they now think themselves exposed?

Where are those quicksands, and what are they called?

What did they do to guard against this danger as well as they were able?

What is the meaning of *strake sail?*

Why would they be in less danger after this?

18. What was done the second day of the tempest?

What is meant by *lightened the ship?*

19. What was done on the third day?

20. After they had been thus driven along for many days, what did they conclude?

Had they any means of judging where they were, or in what direction they were driven?

What advantage have navigators of the present day over those who lived in the time of the Apostle?

21, 25. What did Paul say to encourage them after their long abstinence from food?

Were the others preserved for the sake of Paul? See verse 24.

What grounds have we for believing that God sometimes spares the wicked for the sake of the good?

What assurance did God give to Abraham in regard to the inhabitants of Sodom? See Gen. xviii. 26.

What effect would such a trust in God as the Apostle possessed naturally have on his mind?

Would not such a trust be a rich treasure to every one?

Is it attainable?

How can it be acquired?

26. What did Paul predict respecting the fate of the ship?

LESSON XXXIX.

Chapter xxvii. 27 – 44.

27. What happened on the fourteenth night of the storm to revive the hopes of the crew?
Where were they at this time?
Where is Adria?

28. What did the sailors do to ascertain whether their conjectures were well-founded?
How much is a fathom?
Why did they conclude from these soundings that they were approaching land?

29. What did they do to prevent their being driven upon the rocks?
What is the stern of a vessel?

30. In what way did the ship-men (sailors) intend to escape from the ship?

31, 32. How were they prevented from carrying their design into execution?

33, 34. What advice did Paul give them just as day was approaching?
Are we to understand Paul as affirming that they had literally taken no food for fourteen days, or only that they had taken no regular meals during that time?
What is the meaning of the proverbial expression, *There shall not a hair fall from the head of any of you?*

35, 36. Did they follow his advice?
In what way did he express his sense of dependence and obligation to God before partaking of the food?

37. What number of persons were in the ship?
38. What was then done to lighten the ship?
39. What did they discover as soon as it was light?
    What was it their purpose to do?
40. In order to accomplish their object, what measures did they adopt?
    What would be the effect of *taking up* or *cutting away* the anchors?
    What is the meaning of *loosed the rudder-bands?*
    What is the *rudder* of a ship?
    How many rudders were used by the ancients to steer the vessel?
    Why had the rudders of this vessel been fastened *by bands* or chains?
    Why were they now *loosed?*
    What is the meaning of *hoisted up the main-sail?*
41. What circumstance prevented their reaching the shore in safety?
    What is the meaning of a *place where two seas met?* — *Ans.* A tongue of land running out into the sea, so that, at the point, the seas that washed it on each side would meet.
    What was now the situation of the vessel?
    What must they every moment have expected would be its fate?
    What sublime description does the Psalmist give of a storm at sea in Psalm cvii. 25 – 27?
    To what act are all persons, not wholly strangers to the religious sentiment, drawn by the occurrence of great and imminent danger? See Ps. cvii. 28.

Why do they call on the Lord to help them at such times?

What ought they to do when delivered from the evils which they feared? See Ps. cvii. 31.

42. What did the soldiers purpose to do to prevent the escape of the prisoners?

What must have been the character of these soldiers to make such a proposal?

43, 44. Why was not their proposal accepted?

What orders did the centurion issue, in the room of adopting the plan of the soldiers?

By what means did the crew reach the land in safety?

What opinion must they now have entertained of Paul, when they saw his prediction exactly verified?

LESSON XL.

Chapter xxviii. 1 – 29.

1. On what island was Paul shipwrecked?

What is the modern name of this island, and where is it? — *Ans.* It is now called Malta, and lies about 60 miles south of Sicily, between that island and the coast of Africa.

What account can you give of the present state of this island?

2. How did the inhabitants of the island treat the shipwrecked mariners?

Why are they called *barbarous people?*
Why was there occasion for a fire?
What season of the year was it?

3. What happened to Paul as he was throwing a bundle of sticks on the fire?
What is a viper?

4. What conclusion did these *barbarians* (foreigners) draw from this circumstance?
Did they know before this happened that he was a prisoner?

5. What did Paul do with this venomous serpent?
What promise is contained in Mark xvi. 18?

6. What did the inhabitants of the island suppose would be the effect of its bite?
What did they conclude when they saw that he remained unharmed?
Did they believe in more gods than one?
What, then, was their religion?

7. At whose house were the Apostle and his companions hospitably entertained for three days?
Who was Publius?

8. In what way did the Apostle repay the hospitality of the governor?

9. What was the effect of this miracle on others in the island who were afflicted with diseases?

10. In what way did they show their gratitude to the Apostle for the benefits he conferred on them?

11. How long did Paul and his companions remain at the island?
In what ship did they embark?

What was its *sign?* or what *carved image* was affixed to its prow?

Who were Castor and Pollux?

12. After leaving Melita, what course did the vessel take?

At what celebrated city did they land?

Where is *Syracuse?*

How long did they remain in that city?

13. Where is Rhegium, the place to which they next came?

At what place did they arrive the next day?

Where is Puteoli? — *Ans.* It is in the kingdom of Naples, about 100 miles south of Rome.

14. Whom did the Apostle find at this place?

How soon did he and his company set off for Rome?

Did they perform their journey by land or by water?

15. Whom did they meet on the way?

How far had these Christian brethren travelled to meet their friends? — *Ans.* Appii Forum is about half-way between Puteoli and Rome; and the Three Taverns is another city about 18 miles farther on the way to Rome; so that the brethren had travelled some of them 50, and others over 30 miles.

How was Paul affected on meeting his friends?

Who were probably among the friends who came out to meet him on this occasion? See Rom. chap. xvi.

What celebrated road leads from Appii Forum to Rome? — *Ans.* The Appian Way.

At what season of the year did they reach Rome?

Who was emperor of Rome at this time?
What was his character?
On arriving at Rome, to whom were the prisoners delivered?
Who was *the captain of the guard?*
What indulgence was granted to Paul?
Had Paul ever visited Rome before this time?
Had he had any intercourse *by letter* with the church in that place?
What does he say of his desire to visit Rome in Rom. i. 9 – 15?

17 – 20. For whom did Paul send after three days?
Why did he send for these persons?
What does he say was the cause of his imprisonment?
What does he mean by *the hope of Israel?* See chap. xxiv. 21.

21, 22. What did the Jews say in reply?
What was the *sect everywhere spoken against?*
Why did they call Christianity a *sect* or *heresy?*

23. What opportunity was given the Apostle to explain to them his views?

24. How was his doctrine received?

25 – 27. What passage of Scripture did the Apostle apply to the Jews who rejected his doctrine?
In what sense was it applicable to them?

28. Who would be more ready to receive it when it should be offered to them than the Jews had been?

29. To what did this interview between the Apostle and the Jews lead?
How should it lead to *great reasoning* (much debating) among themselves?

Is the same effect produced by the preaching of the gospel at the present day?
How should religious controversies and discussions be conducted so that they may be the means of advancing the truth?

LESSON XLI.

Chapter xxviii. 30, 31.

30, 31. How long did Paul remain a prisoner at Rome?
How much liberty was allowed him?
What use did he make of this liberty?
Why is the gospel called *the kingdom of God?*
Was he suffered to preach the gospel without opposition?

Epistle to Philemon.

Who is mentioned in Philemon, verse 10, as one of the persons whom Paul converted to Christianity while he was a prisoner at Rome?
Who was Onesimus?
What was the name of his master from whom he had absconded?
To what city did Philemon belong? Compare Philemon, verse 2, and Col. iv. 17.
Did Paul send Onesimus back to his master? See Philemon, verse 12.

Why did he not retain him? See Philemon, verses 13, 14.

Did the Apostle suppose that he would be a more useful servant as well as a better man, now that he was a Christian? See Philemon 15, 16.

Who does it appear from this Epistle was a *fellow-prisoner* with the Apostle?

Who was Epaphras? See Col. i. 7, and iv. 12, 13.

Who were his *fellow-laborers?*

Epistle to the Colossians.

What other Epistle is supposed to have been sent at the same time with that of Philemon? See Col. iv. 7 – 9.

Where is Colosse?

What other person besides Epaphras was his fellow-prisoner at Rome at this time? See Col iv. 10.

Who was Aristarchus? See Acts xx. 4, and xxvii. 2.

What other persons are mentioned in this chapter as being with him?

How was Paul informed of the state of the church in Colosse? See Col. i. 7, 8.

For what did the Apostle not cease to pray and desire on their behalf? See Col. i. 9, 10.

What exhortations does he give in Colossians, chap. iii. to wives? to husbands? to children? to fathers? to masters? to servants?

Epistle to the Ephesians.

What other Epistle is supposed to have been written about the same time? Compare Eph. vi. 21, 22, and Col. iv. 7, 8.

How long had Paul lived at Ephesus? See Acts xix. 10.

What was the state of the Ephesians before their conversion? See Eph. ii. 12.

Into what state did Christianity introduce them? Eph. ii. 19, 20.

What excellent precepts did the Apostle give them in Eph. iv. 31 32?

What are children exhorted to do in Eph. vi. 1 – 3?

Epistle to the Philippians.

How does it appear that the Epistle to the Philippians also was written during Paul's imprisonment at Rome? Compare Phil. i. 13, and iv. 22.

What favors had the Apostle received from the Christians at Philippi? See Phil. iv. 14 – 18.

Who was the bearer of this Epistle? See Phil. ii. 25.

What was the occasion of Epaphroditus's journey to Rome? See Phil. iv. 18.

What special reason had the Apostle for sending him back with the Epistle? See Phil. ii. 26 – 28.

What was the occasion of his sickness? See Phil. ii. 30.

What may we conclude from this account was the character of Epaphroditus?

What may we learn from this Epistle was the general character of the Philippian church?

LESSON XLII.

Was Paul released from his two years' imprisonment at Rome?

What countries is it supposed that he visited after leaving Rome? — *Ans.* It is supposed by some that he travelled from Italy into Spain, thence through Gaul (France) into England, where he first introduced the Christian religion.

What was the religion that prevailed there before Christianity was introduced?

What is known of the history of Paul after this? — *Ans.* It is supposed that he visited the island of Crete on his return, where he remained some time, and where, at his departure, he left Titus as bishop or overseer of the churches he had planted in the island.

From Crete what course did he take? — *Ans.* It is probable that he visited most of the places in Asia and Europe where he had before preached the gospel, and that he passed one winter in Nicopolis, from which place he wrote the Epistle to Titus. See Titus iii. 12.

Epistle to Titus.

What was the general design of this epistle?

What character is given of the Cretans by one of the Grecian poets (Epimenides)? See chap. i. 12.

Whom did he wish to come to Nicopolis to spend the winter with him there? See chap. iii. 12.

Whom did he intend to send to Crete to supply the place of Titus in his absence? See chap. iii. 12.

Whom did he wish Titus to bring with him? See verse 13.

Where is Nicopolis? — *Ans.* There were several cities of this name; the one in Macedonia, on the borders of Thrace, is commonly supposed to be the place where the Apostle passed the winter.

What places did he visit after leaving Nicopolis? — *Ans.* He probably returned, through Troas (see 2 Tim. iv. 13) and Ephesus, to Miletus (see 2 Tim. iv. 20), where he left one of his fellow-travellers sick, and thence to Corinth, where another of his companions chose to remain. See 2 Tim. iv. 20.

What was the termination of his travels? — *Ans.* He returned to Rome, in consequence, it is supposed, of the persecution raised against the Christians by the Emperor Nero.

What was the immediate occasion of this persecution? — *Ans.* On the 19th of July, in the year of our Lord 64, a large part of the city of Rome was destroyed by fire, by direction,

it is supposed, of the emperor himself. To escape from the odium of this deed, the emperor charged the Christians with it, by which means he turned the indignation of the people against them, and commenced a bloody persecution in which a vast multitude of Christians were put to death in a most cruel manner.

What was the fate of the Apostle Paul? — *Ans.* He was seized and imprisoned, and, after a form of trial, sentenced to be put to death with the sword, which sentence was executed some time after

Second Epistle to Timothy.

Which of the Epistles is supposed to have been written during Paul's second imprisonment at Rome? Compare 2 Tim. ii. 9 and iv. 6.

Which of the Apostle's friends were with him when he wrote this Epistle? See chap. iv. 11.

By whom was he sought out and visited during his confinement? See chap. i. 16, 17.

Where did Onesiphorus belong? See chap. i. 18.

Where, then, was Timothy at the time this letter was written?

Why did he request Timothy to come to him at Rome? See 2 Tim. iv. 9–11.

What was the Apostle's condition when called to make his first defence before Nero? See chap. iv. 16.

Who stood by him when forsaken by all his earthly friends? See chap. iv. 17.

In what terms does he express his religious trust in the immediate prospect of death? See chap. iv. 6 – 8.

Which of the other Apostles is supposed to have suffered martyrdom at Rome during this bloody persecution? — *Ans.* The Apostle Peter.

What became of the other Apostles? — *Ans.* Most of them, it is believed, suffered martyrdom for the sake of their religion.

What conclusion may we draw from this circumstance in relation to the truth of Christianity?

APPENDIX.

I

CHRONOLOGY OF THE ACTS OF THE APOSTLES, ACCORDING TO DR. LARDNER.

A. D.

29. The Ascension takes place April 28.
    Effusion of the Holy Spirit on the day of Pentecost.
    Cure of the lame man.
    Deaths of Ananias and Sapphira.
    Imprisonment of the Apostles.
35. Martyrdom of Stephen.
36. Conversion of Saul.
39. Rest of the Christian churches.
41. Conversion of Cornelius.
42. Barnabas and Paul come to Antioch.
44. Persecution by Herod. Paul and Barnabas come to Jerusalem, with relief to the brethren, and return to Antioch.
45. Paul and Barnabas set out from Antioch on their first Apostolical Journey. Their course was from Antioch to Seleucia, Salamis, Paphos, Perga, Antioch (in Pisidia), Iconium, Lystra, Derbe, Lystra, Iconium, Antioch (in Pisidia), Perga, Attalia, Antioch.
49. Council of Jerusalem, which Paul and Barnabas attend, and afterwards return to Antioch.

50. Paul's second Apostolical Journey, in company with Silas, from Antioch, to Syria, Cilicia, Derbe, Lystra, Phrygia, Hierapolis, Laodicea, Colosse, Galatia, Mysia, Troas, Samothrace, Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, Beræa, Athens, Corinth.
51. Paul remains a year and six months at Corinth, and writes thence his Epistles to the Thessalonians, and perhaps to the Galatians.
53. Sails into Syria, and proceeds to Ephesus (whence he wrote his First Epistle to the Corinthians), Cesarea, Jerusalem, Antioch, Galatia, Phrygia, Ephesus.
56. Leaves Ephesus, and visits Macedonia, Crete, Illyricum, Nicopolis, Macedonia (whence he wrote the Second Epistle to the Corinthians), Greece, Corinth. In the course of the year fifty-six, he wrote his First Epistle to Timothy and that to Titus.
58. Leaves Corinth (whence he wrote his Epistle to the Romans), and comes to Philippi, Troas, Assos, Mitylene, Chios, Samos, Trogyllium, Miletus, Cos, Rhodes, Patara, Tyre, Ptolemais, Cesarea, Jerusalem. Here he is taken into custody, and carried to Cesarea, where he remains two years.
60. He is sent to Rome; but on his way is wrecked on the island of Malta.
61. Reaches Rome, and after two years' confinement (during which he wrote his Epistles to the Ephesians, Second to Timothy, Philippians, Colossians, and Philemon) is released.

II.

SUMMARY OF THE HISTORY OF ST. PAUL.

From Carpenter's Geography of the New Testament.

A. D.

36 or 37. Conversion of St. Paul; after which he retires to Arabia.

40. Paul goes to Jerusalem for the first time after his conversion, and thence to Tarsus.

41. Conversion of Cornelius.

44. Famine in Judæa: Paul sent with Barnabas to Jerusalem from Antioch.

45 – 47. Paul's first Apostolical Journey with Barnabas: — Cyrus, Lystra, &c.

49. Council at Jerusalem.

50 – 53. Paul's second Apostolical Journey with Silas, and afterwards Timothy and Luke: — Cilicia, Phrygia, Galatia, Troas, Philippi, Athens, &c.

52. Epistles to the Thessalonians written at Corinth.

53. Epistle to the Galatians. Paul goes to Ephesus.

56. First Epistle to the Corinthians, from Ephesus. Paul begins thence his third Apostolical Journey.

57. Second Epistle to the Corinthians, from Macedonia.

58. Epistle to the Romans, from Corinth. Paul at Troas, Miletus, &c. Tumult at Jerusalem at the Pentecost. Paul sent to Cesarea.

60. Paul's Defence before Agrippa. He is embarked for Rome; but winters in Melita.

61. Paul arrives at Rome, where he is detained two years.
62. Paul writes about the same time the Epistles to the Ephesians, the Colossians, and Philemon; and, at a later period, the Epistle to the Philippians.
63. Paul liberated at Rome, probably visits Crete, Colosse, Ephesus, &c. He appears to have written his First Epistle to Timothy, and that to Titus, at this period, in Macedonia.
64. Paul returns to Rome; writes the Second Epistle to Timothy; and suffers martyrdom.

III.

DATES OF SEVERAL EVENTS CONNECTED WITH THE EARLY HISTORY OF CHRISTIANITY, ACCORDING TO DR. CARPENTER.

A. D.

7. Archelaus banished, and Judæa made a Roman province.
14. Tiberius succeeds Augustus, August 19.
26. Pontius Pilate procurator of Judæa.
28. (August 19.) The fifteenth year of Tiberius begins.
30. Crucifixion of Christ. — The common date is A. D. 33.
36. Pontius Pilate removed, shortly before the death of Stephen and the conversion of Saul.

37. Caligula Emperor.
39. Rest of the Christian Churches.
41. Claudius Emperor.
44. Death of Herod Agrippa.
49. Council at Jerusalem.
51. The Jews expelled from Rome by Claudius.
53. Agrippa king over the northeast of Palestine, and Felix procurator.
54. Nero Emperor.
60. Festus procurator of Judæa, and soon after Paul embarks for Rome.
62. Festus succeeded by Albinus.
64–67. First persecution of the Christians at Rome.
64. Gessius Florus procurator.
66. Jewish war begun.
68. Galba Emperor.
69. Otho Emperor for three months, and Vitellius for about a year.
— (July 1.) Vespasian Emperor.
70. Titus takes Jerusalem, Sept. 8.

THE END.

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